

Mental Health Service Act: Innovation Native American Historical Trauma and Healing Workshop Series

Program Report, August 2021

Overview

The Suscol Council Intertribal Council's Innovation Project was funded to respond to the lack of information about Native history and experience and to respond to the community's curiosity about the use of the healing methods demonstrated in Suscol's community education. The project was designed specifically for mental health providers to expand understanding, compassion, and resources available to the Native individuals seeking mental health supports.

Learning Questions

Innovation projects are developed to address learning questions. The following learning questions guided the activities and the evaluation of the Native American Historical Trauma and Healing Workshop Series.

- Does the workshop series change mental health providers' understanding and compassion for Native American individuals with mental health concerns and a traditional view of trauma?
- Do providers integrate the learning into their own self-care? Why or why not?
- Do providers use their knowledge of Native American culture and history and their experiences with traditional wellness and healing methods¹ to change their professional practice? How? Why?

Summary of Learning

Data was collected and reviewed throughout the project to inform the workshop series and to understand how individuals were using the information. The findings are organized by learning question.

Does the workshop series change mental health providers' understanding and compassion for Native American individuals with mental health concerns and a traditional view of trauma?

Yes, the participants reported changes in their understanding of the Native history and experience and reported feeling both inspired and overwhelmed by the information. The participants talked about the emotional impact of the learning and reported changes in knowledge, attitudes, and behaviors as a result of participating. A community wide survey done at the end of the project also showed increased

¹ In this report, "healing methods," "healing traditions," and "healing elements" are used interchangeably. These terms are all meant to describe a process of healing.

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familiarity with regional Tribes, and more information about historical trauma among the community mental health providers.

Do providers integrate the learning into their own self-care? Why or why not?

The participants reported positive changes after experiencing the healing elements at the end of the workshops and the majority of the providers were comfortable integrating the learning into their own self-care. A few were concerned about cultural appropriation and did not feel as comfortable.

Do providers use their knowledge of Native American culture and history and their experiences with traditional wellness and healing methods to change their professional practice? How? Why?

Yes, after the workshops about 40% of the participants indicated they planned to use at least one of the methods with clients. Several providers shared the elements with co-workers as a way to promote using the elements with clients served by their agency. Among the providers who did not plan to use the elements, some indicated it felt inappropriate for them because it wasn't their tradition, other talked about referring individuals to Suscol or other agencies and/or community members who can provide the elements for Native individuals.

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The Need

From the Proposal

The incidence of mental illness in the Native American population is higher than in the general population.

- Native Americans are 1.5 times more likely to experience “serious psychological distress”, and
- Twice as likely to experience post-traumatic stress disorder.
- “The most significant mental health concerns today are the high prevalence of depression, substance use disorders, suicide and anxiety”.²

Despite the increased prevalence of serious mental illness, very few Native American individuals seek treatment services in Napa County.

- In Napa County, the estimated prevalence of Serious Mental Illness for Native Americans is 8.7%, twice the rate for the general population (4.1%).
- In 2014, 51 individuals who identified as Native American were eligible for public mental health services. Eight received services.³ In 2015, 42 individuals qualified and 4 were served.⁴

Mental Health America explains that Native American worldviews can be useful in finding more effective ways to provide support.

*There have not been many studies about Native American attitudes regarding mental health and mental illness. There is a general Native American worldview that encompasses the notions of connectedness, reciprocity, balance, and completeness that frames their views of health and well-being. Studying this experience may help lead to the rediscovery of the fundamental aspects of psychological and social well-being and the mechanisms for their maintenance.*⁵

There are few culturally-competent resources available to the population of Native Americans in Napa County. Those that exist are not focused on increasing the cultural competency of the mental health system though the estimated incidence of serious mental illness for Native Americans is higher than in other populations. This project is designed to address the gap in culturally-competent services by sharing the information about historical trauma and healing practices with mental health providers.

² American Psychiatric Association. (2010). Mental Health Disparities: American Indians and Alaska Natives. http://www.integration.samhsa.gov/workforce/mental_health_disparities_american_indian_and_alaskan_natives.pdf, accessed 4/1/17.

³ Mental Health Data Dashboard, Utilization Review Steering Committee, 02/16/17, page 3. Provided by Napa County Mental Health Division Staff, 03/01/17.

⁴ Ibid

⁵ Native American Communities and Mental Health. Accessed at Mental Health America, <http://www.mentalhealthamerica.net/issues/native-american-communities-and-mental-health>, 04/01/17.

The Innovation

The innovation for this project was providing workshops directly to mental health providers about Native American history and experiences and the healing methods used by Native individuals. The workshops were designed and facilitated by Native American individuals and focused on the experiences and traditions of California and Napa County Tribes.

By combining information about cultural strengths and the historical trauma with the experience of a healing tradition, Suscol Council hoped to change providers' understanding of and compassion for the Native American experience and encourage each participant to appreciate, use and share both the history and the traditional Native American healing practices.

Cultural Advisory Committee

The project began in 2017 by hiring staff and convening the Cultural Advisory Committee. The staff and the advisors met monthly for 15 months to develop the workshop format and content. These meetings lasted a full day, and included time to discuss the previous workshops, develop the upcoming workshop and/or to share the results of outside research.

The Cultural Advisory Committee primarily discussed what should be shared with non-Native individuals, and what should be kept within the Native community. The Committee was made up of four individuals. One of the members was a Native person who grew up in Napa and recently received a PhD in Native American Studies. This member advised the staff by verifying the accuracy of the workshop content using academic and online resources. The other members of the group were individuals who are descended from the Native people who are indigenous to Napa County. They currently live on reservations and rancherias in Sonoma and Mendocino counties. These members advised the staff by sharing the oral traditions, recounting their own history and experiences, and by discussing workshop content with four different Tribes in Sonoma, Mendocino, and Lake counties to be sure the Tribes were comfortable with what was being shared with non-Native mental health providers.

There were two primary areas of discussion that continued throughout the first two cohorts.

History and Experiences

The workshop's Native history and experience component began with California history, and then moved to focus on the local experiences of Native individuals. In order to bring this information to the workshops, the elders, advisors and staff shared a lot of their own family history and personal experience. In addition to talking about how much information to share, the group also acknowledged the impact of sharing personal and family stories of trauma with the group over the course of the five workshops. The group opted to hold the workshops monthly so staff could restore from the previous workshop and gather with the advisors and elders to plan for the next workshop.

To further the focus on healing, the group intentionally wove stories of resilience into each workshop. The elders, advisors and staff developed workshops that explained how the Native communities lived during the thousands of years of history prior to European contact, the traumatic impact of European contact, and how the families, Tribes and communities have survived and thrived.

Healing

In the second portion of each of the workshops, the staff introduced and demonstrated a healing practice. It was very important for the workshops that discussed trauma to also highlight the resilience of the Native individuals and to demonstrate the cultural supports used by Native people.

Choosing which healing methods to share was an extended discussion with the Cultural Advisory committee. Elders and advisors felt strongly that portions of the Native culture should remain within the Native community. Ultimately, they chose healing methods that were widely available and generally known in mainstream culture. The staff focused on demonstrating and discussing how to respectfully use the items that individuals had already been exposed to and in some cases used. The group agreed that they would not introduce lesser known methods, or traditions that included medicine that is in limited supply and may be difficult for Native individuals to access.

In planning for the original proposal, the Native staff intended to use and demonstrate the following methods: smudging, writing/art, drum circles, clapper sticks, drum making and drum blessing. After meeting with the Cultural Advisors and elders over several months, the group shifted to using and demonstrating the following ideas: Sage, Tobacco, Salt, the Rattle and the Drum.

Community Survey

While the planning with the Cultural Advisory Committee was progressing, the staff developed and distributed an online survey for mental health providers in Napa County. The survey was intended to gather information about (1) the mental health providers who serve Native American individuals, (2) their knowledge and experience with Native American history and healing methods, (3) where they go to find information, and (4) how they use the learning in their practice.

The Cultural Advisors, elders and staff all reviewed the survey questions prior to the survey being distributed. They suggested adding several questions to act as indicators of individuals' understanding of the history and experience of Native individuals in Napa County. The questions were intended to evaluate respondents' knowledge and to pique their interest in participating in the first cohort. In addition to the Cultural Advisors, the staff also reached out to three Native and Indigenous individuals who provide mental health services in Napa County to review the survey and provide feedback from the perspective of the provider.

The survey was completed by over 150 individuals, 101 of whom identified as mental health providers. The recruiting for the first cohort took place shortly after.

The community survey was administered twice during the project. First in July and August 2018, during the planning phase and again in April and May 2021 to understand what may or may not have shifted in the community of mental health providers. Both surveys were distributed online by Suscol staff.

Key findings from the initial survey are described below by topic area. The findings from the second survey are included in the Learning Questions sections.

Serving Native American Individuals in Napa County

Almost two-thirds of those who responded to the survey indicated they were a mental health provider. They primarily identified as female (77%), represented several racial/ethnic groups and reported between 0 to 46 years of experience in mental health. Of the mental health providers, **22% are currently serving and 50% have previously served Native American individuals.** The respondents

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reported serving individuals in all age groups and in all areas of the county. Half of the providers (51%) reported they serve veterans, and 90% serve individuals who identify as LGBTQ.

[Knowledge of and Experience with Native American Culture](#)

Respondents were asked to rate their knowledge and experience with practices, people and places that relate to Native American culture. They were **most likely to report knowledge and experience with using sage**. About half of the respondents had interacted with individuals from local Tribes and attended a Native American gathering. Very few respondents indicated they were very familiar with the regional Tribes, and about **half reported some familiarity with the Pomo, Wappo and Miwok Tribes**.

Less than half of the respondents knew that Native Americans used all parts of Napa County prior to 1850. Though all areas of the county were chosen by at least some of the respondents, most of the areas were indicated by about half of the individuals.

The majority of the mental health providers who responded indicated they believe in historical trauma (84%) and 12% said they were not sure and needed more information. Only two respondents (one mental health provider, one other respondent) indicated they did not believe in historical trauma.

[Finding Information about Native American Culture](#)

The Suscol Intertribal Council was interested in how mental health providers learn about Native American people, places and practices. Several questions were used to understand sources of information where providers go when they want to learn more.

The most common ways that **mental health providers learned about regional Tribes was through the regional Native American sites (parks, preserves), and reading/research**. Only 12% reported learning about the Tribes through professional development.

When they want more information about how to serve Native American individuals, respondents reported that they **use libraries and the internet to research and read relevant materials and talk to Native American individuals and/or tribal organizations**.

Overall, the **respondents were three times more likely to have taken a general cultural competency course than a course specific to Native American culture**. Providers indicated that the general cultural competency courses and the Native American cultural competency courses were of similar quality, and the Native American courses were more likely to include information about historical trauma.

[Use of Information in Mental Health Practice](#)

Of those who reported that they were currently serving Native American individuals, 78% reported that they had prepared a space as part of their practice. The most common methods reported were incorporating nature in the space used for treatment, grounding or clearing the room prior to beginning, and displaying specific art and symbols relevant to Native Americans.

The majority of the providers did not know where to refer Native American individuals for further supports (67%). Those who do make referrals primarily indicated that they referred to Suscol Intertribal Council.

Over half of the respondents indicated that an understanding of Native American history and healing practices benefits all clients. A few providers felt it benefits some individuals, but not all.

The Workshops

The Cultural Advisory group began with the learning that Suscol Council had acquired over years of sharing the history of Native individuals with community members and professionals. The first workshop was an Overview of the Napa County Regional History. The presentation content had been used by staff in the Napa communities for several years prior to the project. The Cultural Advisory Committee reviewed the content and agreed with staff that it was a relevant and appropriate way to begin the series. The next four workshops were developed by the staff and advisors during the monthly Cultural Advisory Committee meetings. They intentionally began the workshop series by sharing the ways that Native individuals lived prior to European contact and included information about the resilience of Native people in each workshop. The topics in each cohort were as follows:

- **Overview of Napa County Regional Native History:** History from pre-Colonial to Contemporary Times
- **Pre-colonial History of California Natives:** The beauty and complexity of the local Native communities before European contact
- **Colonial History in California Native Territories:** The intense trauma of a 10,000+ year old civilization decimated in 25 years
- **Post-Colonial History of California Natives:** Discussions of the core causes of lateral violence and substance abuse within the Native Community today
- **“Thrival” and Tribal Resiliency:** How culture and ceremony help Native communities survive and thrive

To get further feedback on the relevance of the workshops, the staff invited the three Native and Indigenous mental health providers who had advised them on the community survey to participate in the first cohort. These individuals gave input on how the workshop content applied to their daily work and to the clients they serve.

Workshop Dates and Attendance

The first cohort began in August 2018 and continued monthly through January 2019. Twenty one individuals attended. The second cohort of 25 individuals began in February 2019 and continued through June 2019.

After the first two cohorts, individuals were invited to a drum workshop at the Suscol land base in Pope Valley. The drum workshop in August 2019 was intended for those who had completed the cohort and wanted to make a drum for their own use. The drum workshop was facilitated by a drum maker and drum keeper of the White Buffalo Woman Council Drum. Each participant made a drum during the two day workshop.

The original workplan included two cohorts and a drum workshop. As part of the workshops, staff had planned to distribute incentives to encourage individuals to attend. These stipends were not needed, and the remaining funds were used to plan a third cohort and an additional drum workshop.

Cohort and Workshop Dates and Attendance

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Cohort/Workshop	Dates	Attendees
Cohort One	08/28/18 to 01/22/19	21
Cohort Two	02/26/19-06/25/19	25
Drum Workshop	08/03/2019-08/04/2019	14
Cohort Three	09/04/19-11/06/19	26
Drum Workshop	05/29/21	14

A summary of the demographics for all cohorts can be found in Appendix C. The flyers for each cohort and the drum workshops can be found in Appendix A.

Participant Response and Workshop Changes

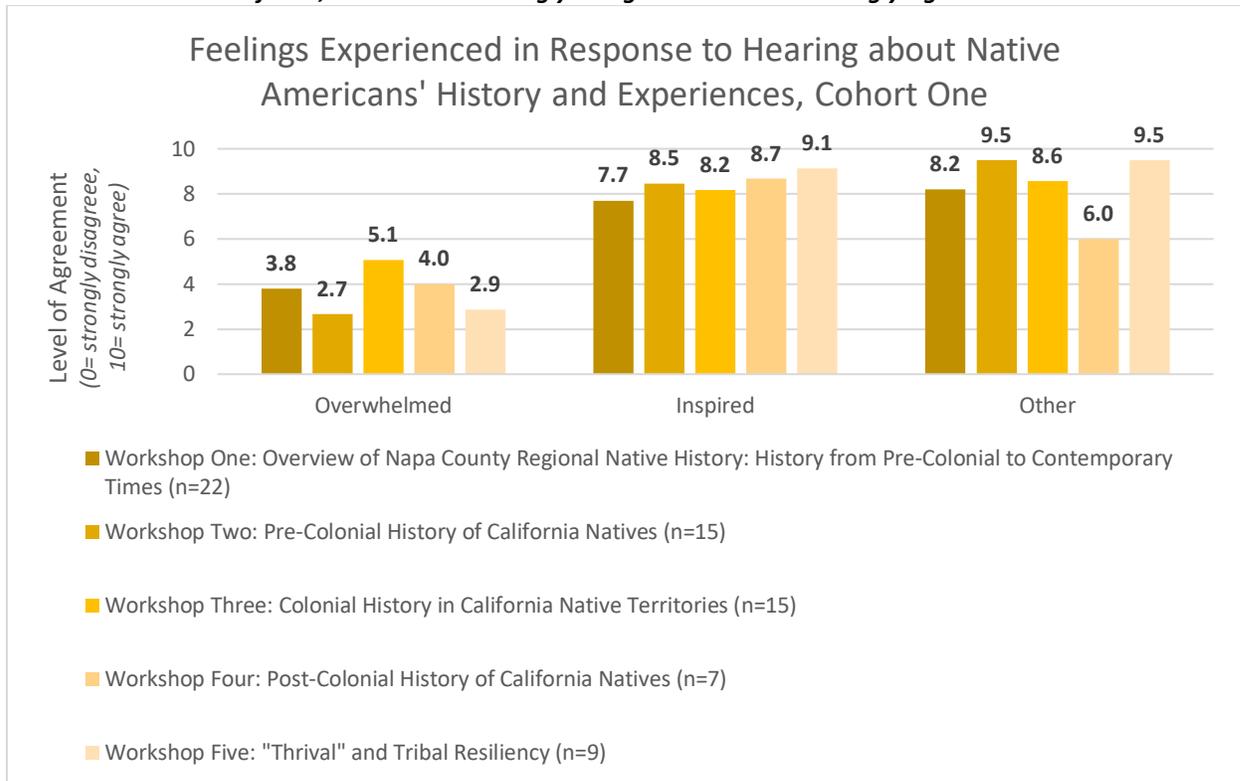
The Cultural Advisory Committee, elders and staff developed each workshop as they went through the first Cohort. The attendees completed surveys after each workshop and the feedback was used to evaluate how individuals were responding to the workshop content.

One of the key areas they reviewed was how individuals reported feeling after learning the Native history and experience information. During the first cohort, the responses generally leaned toward feeling inspired, but those planning the workshops noted the rise in overwhelming feelings in the third workshop.

Hearing about oppression and historical trauma can overwhelm and/or inspire individuals.

How are you feeling right now?

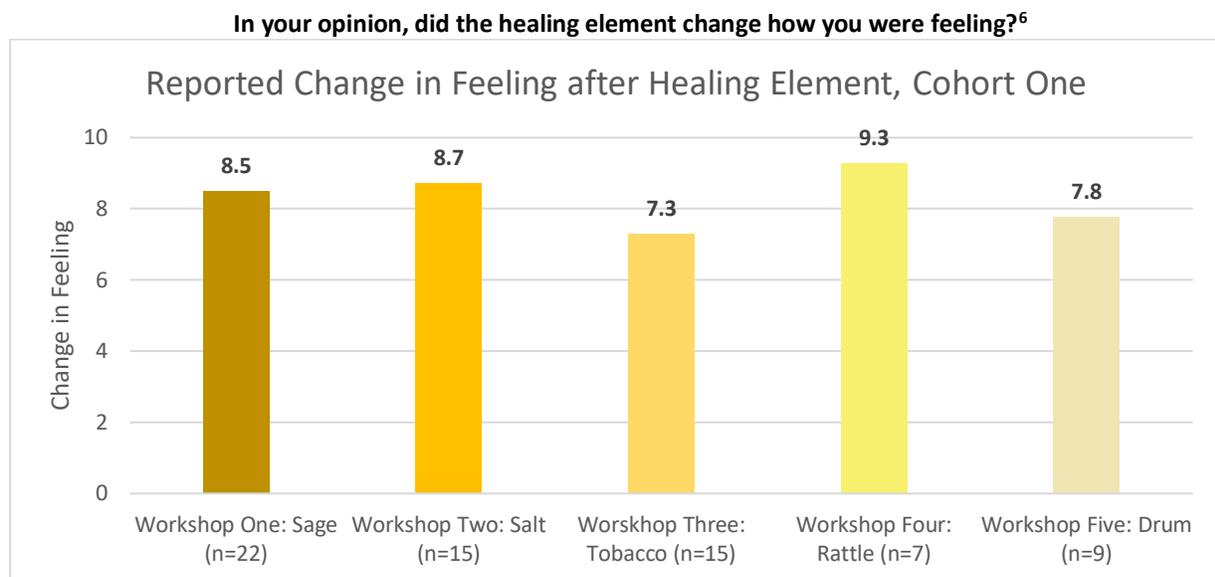
Scale of 0-10, where 0 was Strongly Disagree and 10 was Strongly Agree.



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- The previous figure shows that the third workshop had more individuals reporting they felt overwhelmed after hearing the history and experience information.
- Participants in all workshops were more likely to report feeling inspired than overwhelmed.
- When asked about “other” feelings they were experiencing, 18% of participants in workshop one, 25% of participants in workshop two and 38% of the participants in workshop three indicated feeling sad or angry. Though the number of comments about other feelings decreased in the final two workshops, there was only one response of sad in the fourth workshop, and all positive responses in workshop five.

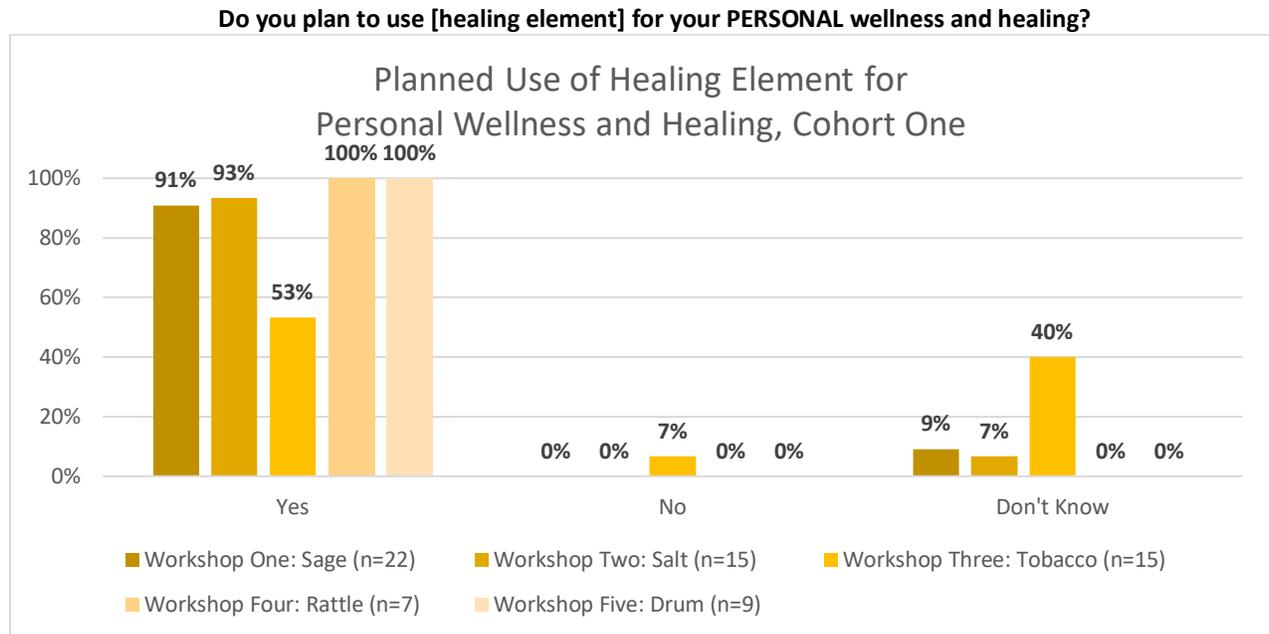
The second area the Cultural Advisory Committee reviewed was how individuals were responding to the healing elements. They realized that tobacco was reported as the least likely to change how individuals were feeling and was being demonstrated in the third workshop which was the most likely to result in individuals feeling overwhelmed.



⁶ Note: Responses were on a scale of 0-10, where 0 is “I felt much worse after experiencing the healing element” and 10 is “I felt much better after experiencing the healing element”. A rating of 5 is “I felt the same after experiencing the healing element.”

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Additionally, the respondents indicated they were the least likely to use the tobacco for their own self-care.



Based on this feedback, the staff shifted the discussion and demonstration about tobacco to the second workshop where individuals did not indicate being as overwhelmed and used salt as the healing element for the third workshop. Salt was noted by staff and attendees as very accessible to individuals and applicable across cultures and healing traditions.

Besides the shift in the pairing of the information and the healing element, the workshop topics and outlines remained the same across all three cohorts.

The Learning

The project’s learning was informed by the workshop surveys, participant interviews and the second community survey. The results are presented in this section by learning question for easy reference.

Workshop Surveys

Each cohort participant was asked to complete a survey at the end of each workshop. The summarized responses were reviewed by the Cultural Advisory Committee, the elders and the staff to refine the workshop content. See Appendix B for a sample of the workshop survey.

Participant Interviews

The participant interviews took place in May-July 2020. This was planned for about 6 months after the third cohort to be sure all interviewees had a chance to try and use the information for their own self-care and/or to make changes in their mental health practice. The full list of participants was sampled to be sure that a range of experiences were represented. A primary sample of 30 individuals was chosen in the hopes of completing twenty interviews. A second sample was used to contact more individuals until a total of 21 interviews were completed.

Participant Interview Sampling

Sampling Criteria	Number in Primary Interview Sample	Number in Secondary Interview Sample	Number in Final Interview Sample
Tribal Affiliation	8	0	6
Contact With Suscol After Workshops	10	2	8
Director role at agency	6	4	7
Direct service role at agency	9	2	4
Did not attend all workshops	9	4	6
Total Sample Size	30	12	21

Community Survey

The community survey that was distributed during the planning phase of the project was distributed again at the very end of the project in April/May 2021. This second survey was intended to understand how individuals may have continued to shift their understanding, attitudes and behaviors after the workshops.

Change in Understanding and Compassion

Does the workshop series change mental health providers' understanding and compassion for Native American individuals with mental health concerns and a traditional view of trauma?

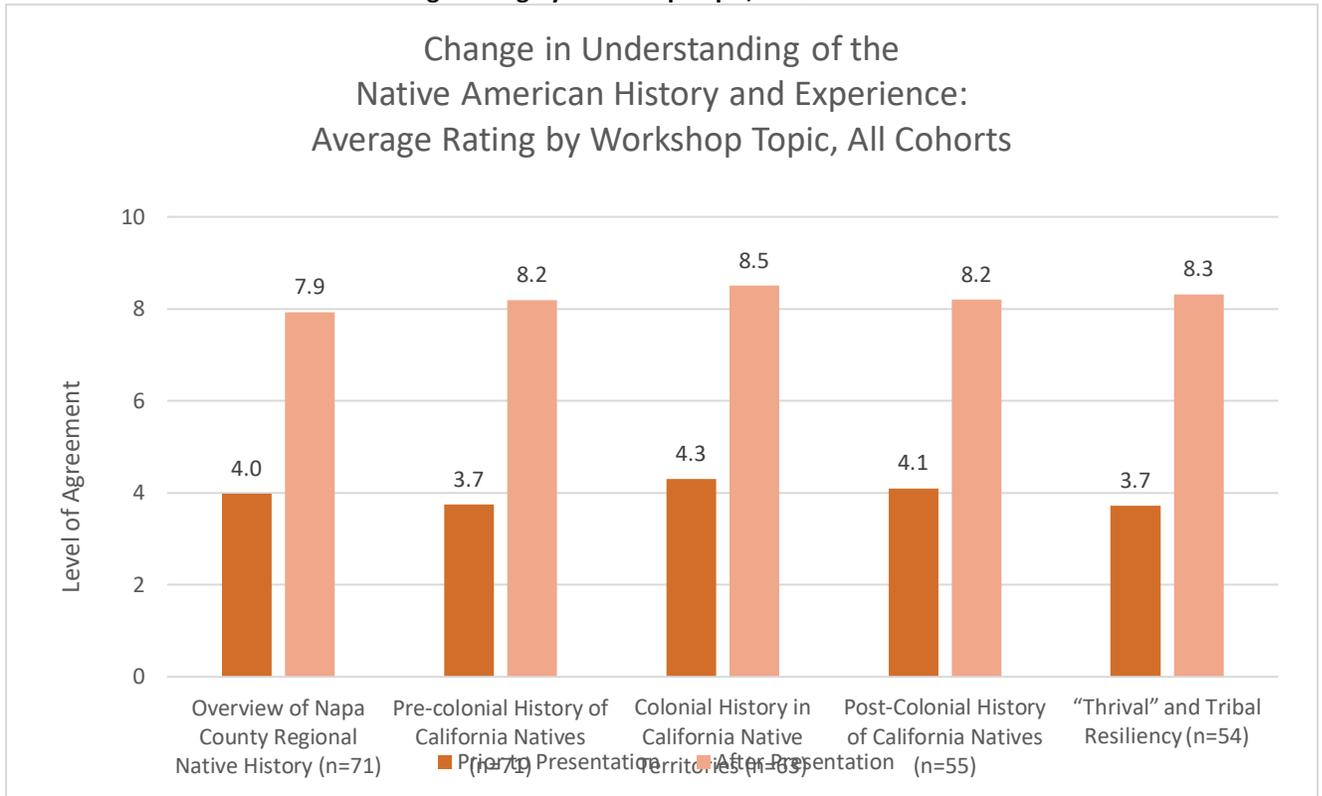
- Workshop participants reported changes in understanding and compassion after each of the workshops.
- Generally, the learning inspired them. They also reported feeling overwhelmed with the learning about Native history and experience, particularly after the two workshops that focus on trauma.
- The cohort members reported changes in their own feelings after experiencing the healing methods.
- In interviews, participants spoke about the emotional impact of the information as well as the historical learning. They reported changes in their knowledge, attitudes and behaviors as a result of participating in the cohorts.
- In a 2021 community survey given after the cohorts were completed, the community providers reported more information and familiarity with regional Tribes, and more information about historical trauma when compared to a similar survey in 2018.

Workshop Survey

Questions about understanding and compassion were included in the workshop surveys. Participants were asked how well they understood the workshop content on Native American History and Experience and how they felt after the presentation. The average ratings for all three cohorts are shown in the charts below.

At the end of each workshop, participants were asked to rate two statements about whether they understood the topic prior to the workshop and after the workshop.

Change in Understanding of Native American History and Experience,
 Average Rating by Workshop Topic, All Cohorts⁷

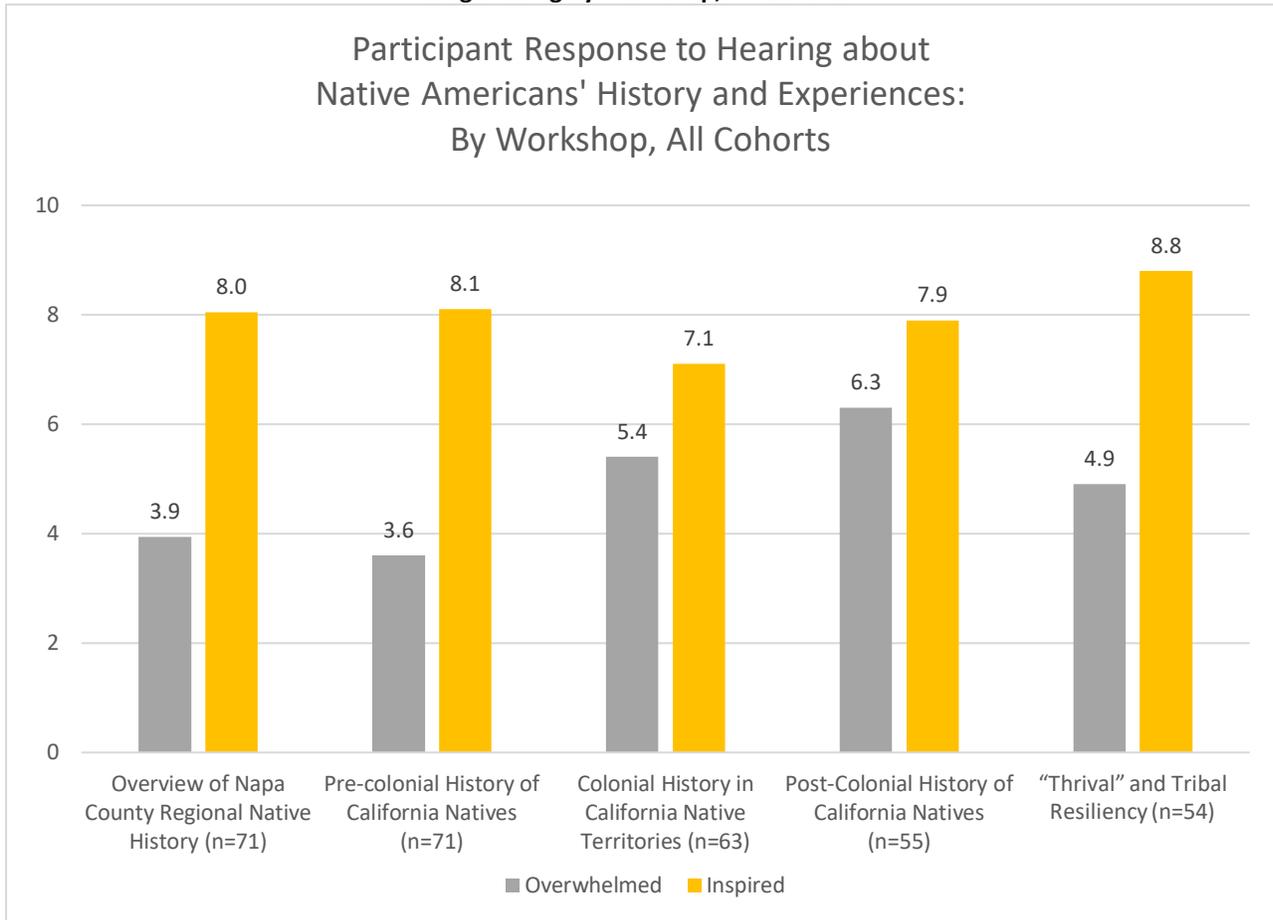


- **In all cohorts, the participants reported a change in understanding after the presentation.** They reported the smallest change in understanding in the first workshop (change of 3.9) and the largest in the precolonial and Tribal Resiliency workshops (change of 4.5 and 4.6 respectively).

The staff and advisors were very interested in how individuals responded to each of the workshops. The workshop survey included a question about how they were feeling. Each person was asked to rate whether they felt overwhelmed and whether they felt inspired.

⁷ Respondents’ answers were on a scale of 0-10 where 0= Strongly Disagree and 10=Strongly Agree.

Participant Response to Hearing about Native Americans' History and Experiences:
 Average Rating by Workshop, All Cohorts⁸

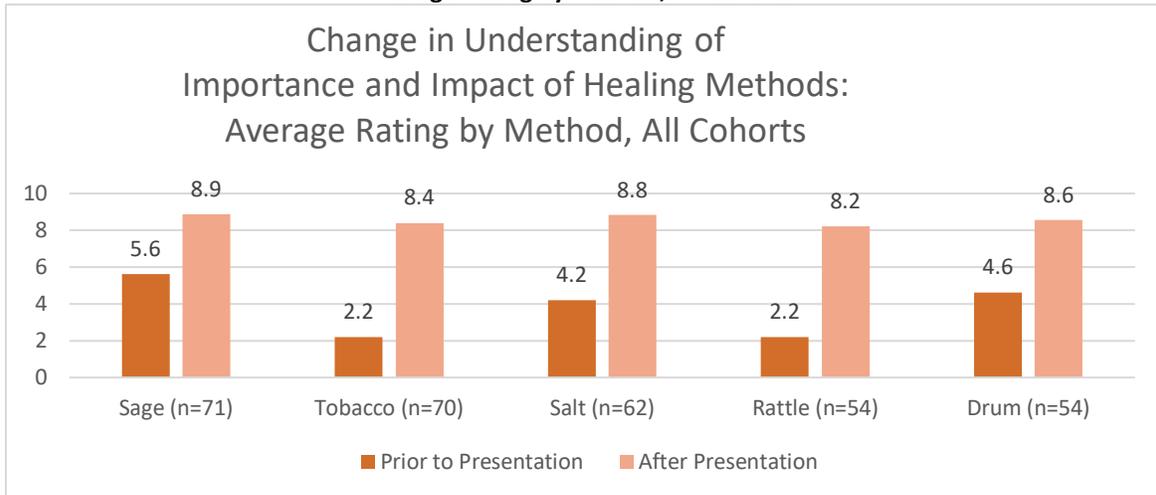


- **The primary feeling at the end of all workshops was inspired.**
- **Participants were more likely to report feeling overwhelmed in the third and fourth workshops** which focused on the trauma of European contact and the impact on Native individuals and communities.

After each presentation about the history and experiences of Native individuals, staff presented a healing element. The goal of these demonstrations was to give participants the experience of receiving medicine from Native healing. The Cultural Advisory Committee, elders and staff agreed that in addition to sharing the methods, they would teach individuals about the importance and impact of the method, the different ways it is used in different Native communities and how to use it respectfully. Workshop participants reported increased understanding in all of these areas after the workshops.

⁸ Respondents' answers were on a scale of 0-10 where 0= Strongly Disagree and 10=Strongly Agree.

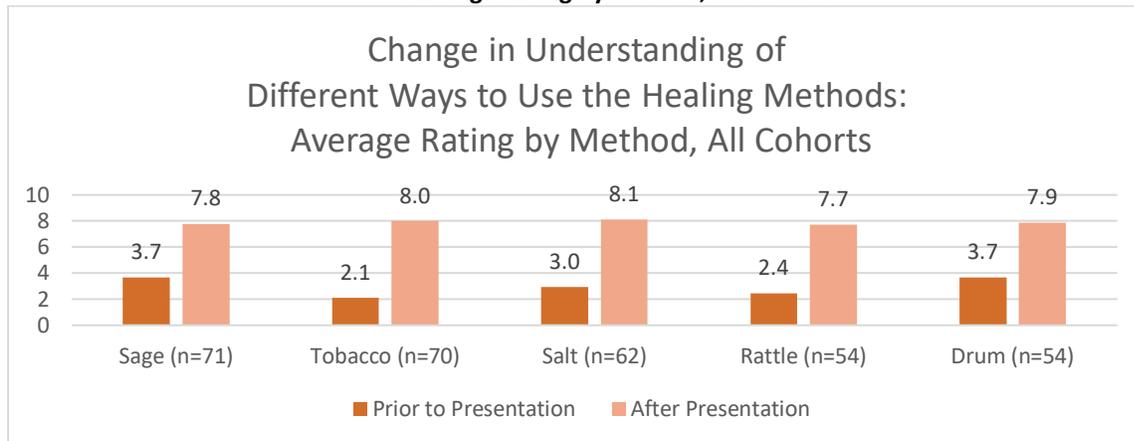
Change in Understanding of Importance and Impact of Healing Methods:
 Average Rating by Method, All Cohorts⁹



- Participants reported the least amount of prior knowledge about tobacco and the rattle. **They were the most familiar with the use of sage prior to the workshops.**
- At the end of the workshops, the participants reported the most understanding of sage and salt, followed closely by the drum.

A question about the different ways the method can be used in different Native Communities was added to assess the participants understanding of the varied culture within Native communities and their wellness and healing traditions.

Change in Understanding of Different Ways to Use Healing Methods:
 Average Rating by Method, All Cohorts¹⁰



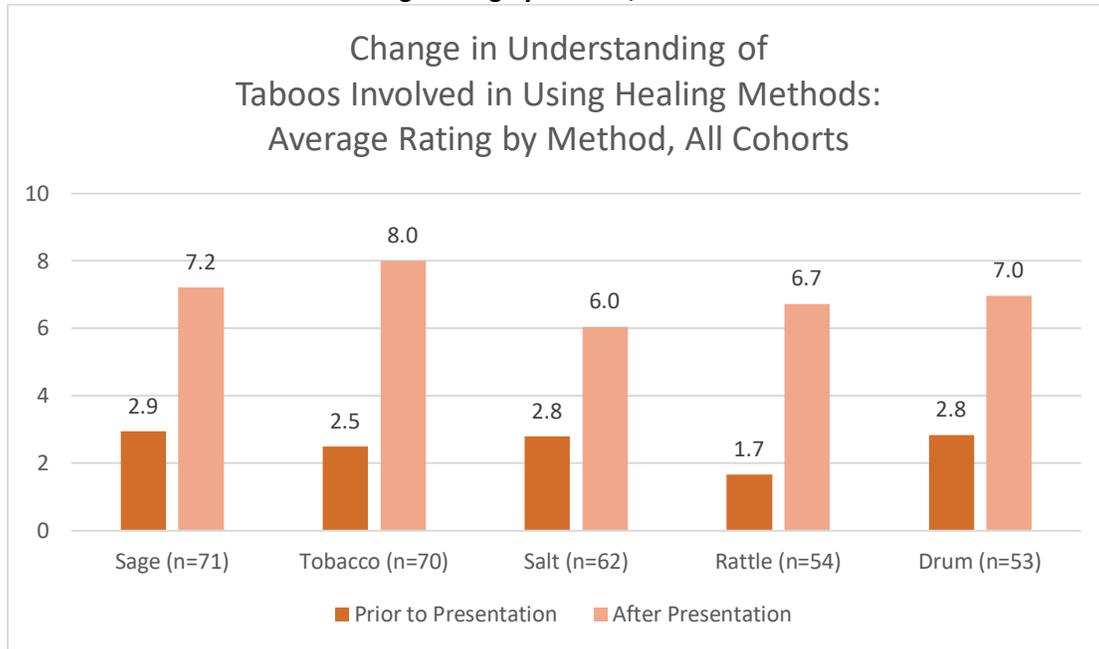
- **Participants indicated less prior knowledge in this area and significant learning as a result of the workshop.**

⁹ Respondents' answers were on a scale of 0-10 where 0= Strongly Disagree and 10=Strongly Agree.

¹⁰ Respondents' answers were on a scale of 0-10 where 0= Strongly Disagree and 10=Strongly Agree.

Finally, the attendees were asked about their understanding of how to use the method appropriately and respectfully.

Change in Understanding of Taboos Involved in Using Healing Methods:
 Average Rating by Method, All Cohorts¹¹



- Though **all reported greater understanding of how to use the methods respectfully**, attendees reported being less knowledgeable in this area at the end of the workshop when compared to other knowledge questions about healing methods.
- Some individuals reported they appreciated experiencing the healing, but they did not feel comfortable using it themselves. They were not confident they would use it appropriately and wanted to be respectful after hearing about the importance of using the methods with permission.

Participant Interviews

The participants who were interviewed spoke vehemently and clearly about the change in their knowledge of Native history and experience and their compassion for Native individuals. The interviews began with an open question “What is different for you now that you have completed the workshops?” and the response was immediately about the shift in perspective that individuals experienced.

More Knowledge

*I think what's different for me is **a much richer understanding of the local experience, in addition to the pain. A lot of the beauty that I was never taught as someone who grew up here and was schooled here. The beauty, the richness, the atrocities, I guess the way it was illuminated, was in a way that was hard and important. It was also told in a way that-- It wasn't just overwhelmingly hard. It was also enriching, enlightening, beautiful, and helpful.***

¹¹ Respondents’ answers were on a scale of 0-10 where 0= Strongly Disagree and 10=Strongly Agree.

That's the emotional side of it... related just to my experience of being a white person who grew up in Napa and never learned to talk about or understand that.

*I think what I was thinking that I would get out of these workshops is a deeper sense of culture and history. What I also got was a really-- It felt kind of like eye-opening, and more of a social justice sense of there's all this ... that you've been stepping on and walking on every day and going through and not questioning. **It really changed my perspective of realizing how much impact colonization has had. I've studied that in other contexts, but not right here in Napa or in California.***

*I would say that **this series made it... very approachable to understand the Native American experience and white people's roles in understanding and being part of that.** I'm sure we did lessons in elementary school...I remember doing a few, and I remember visiting the old Adobe ..., but it was never fully brought home.*

More Awareness/Connection

I just really got a better sense of awareness about the Napa Valley and the Native population in that area. Now, I'm more aware of that. More aware of their struggle to be recognized.

I felt a little more connected to a Native American community here in Napa.

*Definitely, after the workshops, there's just a **greater awareness and gratitude for the land and paying respect to the Natives that were here that were here before us.** It made me think about it a lot more.*

*There was a lot that I wasn't aware of. Definitely the information that was provided in the workshops is something that you are not exposed to in regular education, in school, or anything like that. You don't hear any of that stuff, so **it is very eye-opening and powerful. I think it has affected the way that I see things.***

***I got more books in this last year to read more about traditional healing methods for indigenous people of Mexico, and also, just learning more about Native American history that's here local, and just being more in touch with that.** I've really purchased a ton of books in this last year in relation to that.*

Beginning to Make Changes

It opened me up to more exposure to the Native American community. I want to be a bigger part of it now since that workshop.

*It gave me **the ability to have a different perspective [and] not to clump everything together.** I learned about more of the functioning, the family functioning in the unit of each Tribe and their ancestors, how they went forward, and taught their young, their children. **I think it gives me a perspective of how to interact with a little bit more of sensitivity.***

*We [serve] a lot of children [who] are biracial, mixed, and go through trauma...I have team members, who are ... primarily Caucasian. ...[I] remind them to be mindful of the child that's in front of them. The child probably does not share their same background or values. Especially with the history that a lot of Native Americans had with authority figures and police, and now I'm thinking, "Okay, remember, these kids have a way different perspective. **Their ancestors may***

have not had such a great experience [with] authority figures and now, having to have you there, it's probably not what they're expecting".

When asked specifically which of the five workshops was the most impactful, interviewees frequently indicated the third workshop about European contact and the resulting trauma. Some talked about the workshops focused on resiliency and thriving, others noted that all of the workshops were impactful.

European Contact Workshop

*The one that struck me most was-- I'm looking back to my journal ... **The third one really detailed all of the horrors visited upon this land. That was trauma day, basically.***

*Obviously, **the one that resonates and hurts a little more is the one where they talk about the genocide, the killings of our Native American people.** I think that one also resonated because I'm Catholic and it just brings up all those emotions about how can this be right? It makes you really think and question.*

*I should have got my notebook. **There was one where we went into the trauma... I think the most intense was the trauma. The one where we saw how the destruction happened.** I think in that workshop, there was a quote or something that Charlie mentioned..., "How do we teach the history to our kids without creating hate, or how do we teach about this without having that anger in our future generations." That was the heaviest. ... **That was the most impactful for me. It shook the whole day for me.***

*I think when they went into detail about the way that the government brutalized the people and ran them out of here, out of the valley. The bloody history, it was really impactful. **It's something that I had never heard before** because all you've ever heard was the savage Native, right? That's the message. Hearing how brutal it was, it's made it that much real, I think, and that much more powerful to me. Just knowing that it was just 25 years. Just that alone is so like, "What? You wiped out of culture in 25 years?" You never hear it. I'm sure they don't teach that at Napa High.*

It was the middle [workshop] when the colonists came? That one was deeply disturbing to me. ...That this isn't being taught at all is unbelievable.

*... the trauma and the eradication of people and how lightly that had been spoken off. That was huge. **The lies, basically the history that we would talk about versus the history that was.***

*I think **the one where they talked about the removal of the children and the whitening of the Indian children, the stripping of the culture, essentially, and how they did it in Napa, that was really impactful because here we are in Napa.***

Resilience and Thrival Workshops

*... when you actually got to the experiences that they've all had, the Fort Bragg thing.... Alcatraz and all of that. It was like, wow. Then **to find out that there's actual Native American heroes that I've never even heard of, like, wow. I've never even heard of half of them.** I was thinking that that was cool. That was inspiring. I think the fourth and the fifth were really good ones.*

*I liked the one I think it was called Thrival. I liked that one the best because it was more of a sense of pride. **All the bad stuff that has happened, and then here we are, we're thriving, I'm***

thriving. That was the one that I liked the most. Because no matter what we went through, we're still here and we're still thriving.

...ultimately the resilience. It was pretty awesome.

*They were all good, but **the Thrival one was my most favorite.***

All Workshops

I absolutely felt impacted by every single workshop.

*I thought everything was laid out really well, and the facilitators did a great job communicating clearly and very understandably. Everybody could totally understand what had happened. **They did it in a really respectful way which was-- I saw the room there and they really had everybody's attention.** I think they did it. I think it was the facilitators and how they presented it, it's why it came out so well. I think they were very prepared, or maybe it's just being prepared and knowing their material, mostly.*

*I heard something out of every single one. There wasn't one that I could say, "That was a waste that we went to," or "That one was a bit drier." No, **each one had some little nugget of like, "Oh my God."** No. I can honestly say no. I think they all had impact definitely.*

***I appreciated every single one.** I really appreciated.... learning about every person's particular role. When Sal went into every particular role-- the child, the grandparent, the aunt, the uncle-- and the passing of the drum or the stick. The passing of the stick to be able to speak now, just like the order of things and how things happened, and the respect that happens in that circle. I still think about that.*

The primary impact noted was the emotional and personal impact of learning the history, and the second impact was the actual historical and cultural learning.

*Right off the bat, I think there were a couple of things I heard when we talked about General Vallejo, I'm not sure which one that was but when we were talking about him, I had no idea what a piece of shit he was because that's not taught. That was very impactful like, "Oh my gosh, all the kids go to the missions. We all build these little missions and things." These were people that were part of slavery. **That was one of the things that just woke me up. That was so like a smack in the face.***

*...[the information included] **much deeper levels of content that are much more cognitively challenging, in this case, much more emotionally challenging, and on some levels, depending on who is in the room, culturally challenging** because most of... the content that was delivered, most of it ran counter to any of the traditional storylines that have been popularized in schools, in government, in politics about Native Americans.*

I was not looking forward to hearing more about [colonization], but I understand how important it is to understand what happened.

*It was just heavy it definitely **brought up some emotions, created some reactions.** I loved that they gave us a journal on the first day to help process and reflect on what we were learning.*

... the systematic way that they were really just trying to control a lot of the Tribes, and their interactions with each other. Historically, it's divide and conquer, the idea of spreading them apart and not really having them align with each other to be able to work together.

Some were intrigued by the possibilities of healing through use of the elements. Others have changed their minds completely about the healing rituals and relationship of nature to humanness.

That [the healing elements] can help a lot, especially people with serious mental illness dealing with psychotropic drugs. If they can, for their physical health, use some of the tobacco or other things that would be...what a relief.

*When I think of Whole Person Care, now I think of that too...**These healing practices should be part of Whole Person Care for individuals who are coming from the community that practices these.***

When hearing about the history of the elements, some participants railed against the commercialization of them. For example, seeing a three dollar plastic bag of sage in a nearby pharmacy.

*It's totally peaked my awareness. Good Lord, I saw sage in Pharmaca the other day in a plastic bag. You can buy it for like three bucks. Who does that? I know that people do that. Do you know what I mean? When you start to see it... it opens your eyes. It takes your veil off. **You start to see all of the ways in which people are truly marginalized. It's not they're just marginalized for their color or their race, everything about them is marginalized, including their cultural traditions and religion.***

I think about [sage] now, which I guess I never thought about it. I'd always thought about it in terms of Wiccan. That was what I identified as a kid. I knew it was Native American based, of course. Every time I lit it, I didn't think of Native Americans, which I think I do now.

Others mentioned how colonization and the church attempted to eradicate the practices in the name of Christianity and Western civilization.

*I have to remember that we're colonized people. Because we're colonized people, all of these healing practices and all these traditions were literally taken away from us. The Europeans, the white people, the Spaniards, the Catholic Church, they all try their best to erase this from us. Really using it ...is empowering and it's literally taking a stand against colonization. **We're decolonizing our life by being able to learn all of this and do some of these healing practices at home.***

*Yes, it's both special and it's a challenging thought because **the church did appropriate a lot of things and used it against people.** I'm okay with that challenge. There's a lot about being white and coming into racial justice after growing up in a place that didn't talk to me much about it. **That is challenging and I think that's a good thing.***

*I think that mostly what's changed for me is even in my Catholic tradition in my family is very conservatively Catholic. We were taught that doing things in other religions is not okay. I think one of the biggest things that changed for me in part because of this experience was **a more openness to other traditions in the power and the healing and the connectedness is a lot of***

*them in a beautiful way, in addition to **the challenging way of how the church misused some people's practices against them.***

When asked directly about what has changed for individuals as a result of learning about this history, the participants shared shifts in knowledge, attitudes, and behaviors.

Knowledge

***I really gained a better understanding of how sacred this knowledge is for people.** I was really humbled to be in the room with Charlie and Sal knowing that the things they were sharing with us, not every Native American person would be willing to share.*

*I know that they made that clear that it seems they almost have to ask permission about what things to share and what things not to share. That's something that I hadn't considered before. **It brought me to a greater level of respect and humbleness around having learned this knowledge from them.***

Attitudes

*Wow. **I wanted to say it increased compassion.** I was always intrigued by the Native people and wanted to know more about them, but it was more of not necessarily a superficial interest, but this knowledge is huge and profound. **I think it just really opened my eyes to what they've suffered and what they've come through and how resilient they are.***

*I don't know that it's changed anything. I think I have always thought about how amazingly resilient people are. That's been the forefront of my therapy. It's just like, what an honor it is to work with somebody who you still hear the process of what you've been through, but also, again, it's like the Holocaust and it's like this was a genocide. **Yet, there's such power in just believing somehow that you'll make it through and not lying down. It hasn't changed anything. I think it's made it more real.***

***I interact with others with more compassion** probably ... I have integrated more compassion and more empathy in the work I do, kind of allowing space for more understanding.*

Behaviors

*Every culture around the world has different things that help them, and **I encourage them to learn about their culture.***

***I guess just being more mindful about the history sharing.** Not correcting, but informing others around me, that really is a choice that you make every day consciously on how you interact with everybody and that you are never in someone's skin. You know it's different experiences for everybody and you have to be aware of that.*

*Other than just **looking at what other history do I not know about.** Starting with the Black Lives Matter movement, and just realizing there are other parts of history that I don't know more about and would like to know.*

I think we all know this isn't just about Native Americans as we look at other groups such as African Americans. The stories are different, yet the stories are the same, so I feel with the

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*current uproar, it's giving me more of a context and depth. Even to be able to handle what I'm hearing from my African American colleagues...and to be able to realize that you can do it. **You can listen, you can attend, you don't have to pull up back in shock, and horror, and shame. I feel all of those things, but I can stay at the table.***

Community Survey

On the second community survey, given at the very end of the project, **the respondents' familiarity with local Tribes increased for all Tribes** when compared to the responses from 2018. The number of individuals who indicated they were "Very Familiar" with a particular Tribe ranged from 3 to 5 (9-16% of 32 respondents).

**Respondent Ratings of Familiarity with Regional Tribes,
Community Survey, 2018 and 2021¹²**

How would you rate your familiarity with the following Tribes?		
Regional Tribe	2018	2021
Miwok	0.8	1.6
Ohlone	0.5	1.4
Onasatis (Wappo)	0.8	1.8
Patwin	0.3	1.1
Pomo	0.9	1.8
Wintu	0.3	0.8

In 2021, **the percentage of mental health providers who knew that Native Americans used all parts of Napa County prior to 1850 increased.** Almost three-quarters (72%) reported that Native people used all parts of the county. This is in contrast to 2018 when less than half of providers surveyed (44%) knew this to be true.

¹² Respondents' answers are on a scale of 0 to 4 with 0=Not at all Familiar and 4=Very Familiar.

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**Respondent Ratings of Historic Use of Napa County by Native Americans,
Community Survey, 2018 and 2021**

To the best of your knowledge, what areas of the county were used by Native Americans prior to 1850?		
Areas of Napa County	2018	2021
All Areas of Napa County	44%	72%
Angwin	45%	88%
American Canyon	50%	78%
St Helena	51%	88%
Lake Berryessa	51%	88%
Pope Valley	56%	94%
Yountville	52%	88%
Calistoga	59%	97%
Napa	63%	88%
Other	18%	3%
Native Americans did not live in Napa County	1%	3%
No Response	20%	0%
Total Respondents	101	32

In 2021, all mental health providers (100%, n=32) who responded to the survey indicated they believed in Historical Trauma. This is in contrast to 84% of providers (n=101) in 2018.

Integrate Learning into Self-Care

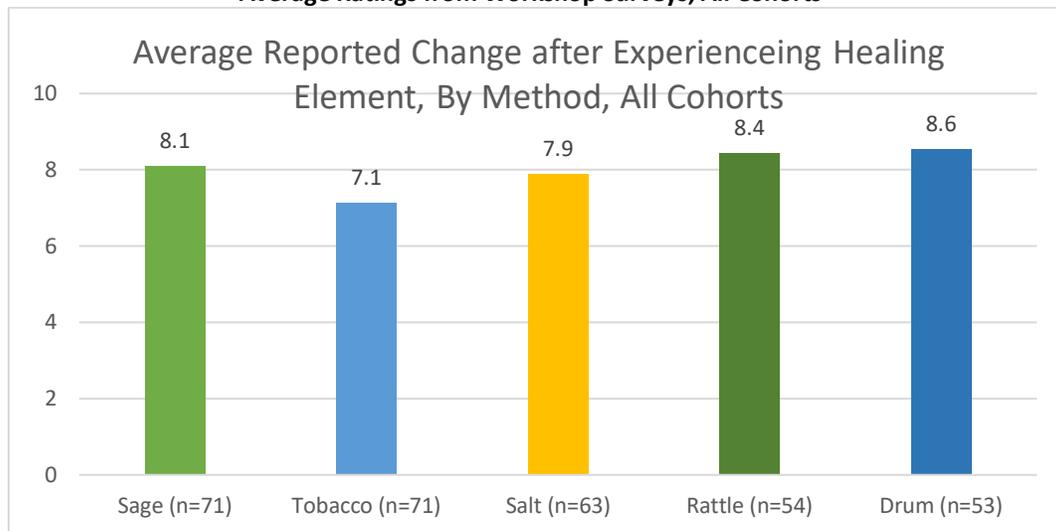
Do providers integrate the learning into their own self-care? Why or why not?

- On average, the participants reported positive changes in how they were feeling after experiencing the healing elements. This change was highest for the drum and lowest for tobacco.
- The participants indicated they were most familiar with using sage prior to the workshops, and the majority planned to use elements for their personal use after the workshops. This intention was the highest for salt and lowest for tobacco.
- A few were unsure if using the healing elements for their personal use was appropriate and described concerns about cultural appropriation.
- When community members were asked about their use of healing methods in a 2021 survey, they were most familiar with the methods described in the workshops and least familiar with experiences that were limited by the restrictions of the pandemic (visiting a Reservation or Rancheria, talking with members of local Tribes, etc.).

Workshop Survey

Questions about how individuals felt after experiencing the healing element, their prior experience with the element and their planned use of the element were asked after each workshop.

Responses to “In your opinion, did the healing element change how you were feeling?”
Average Ratings from Workshop Surveys, All Cohorts¹³



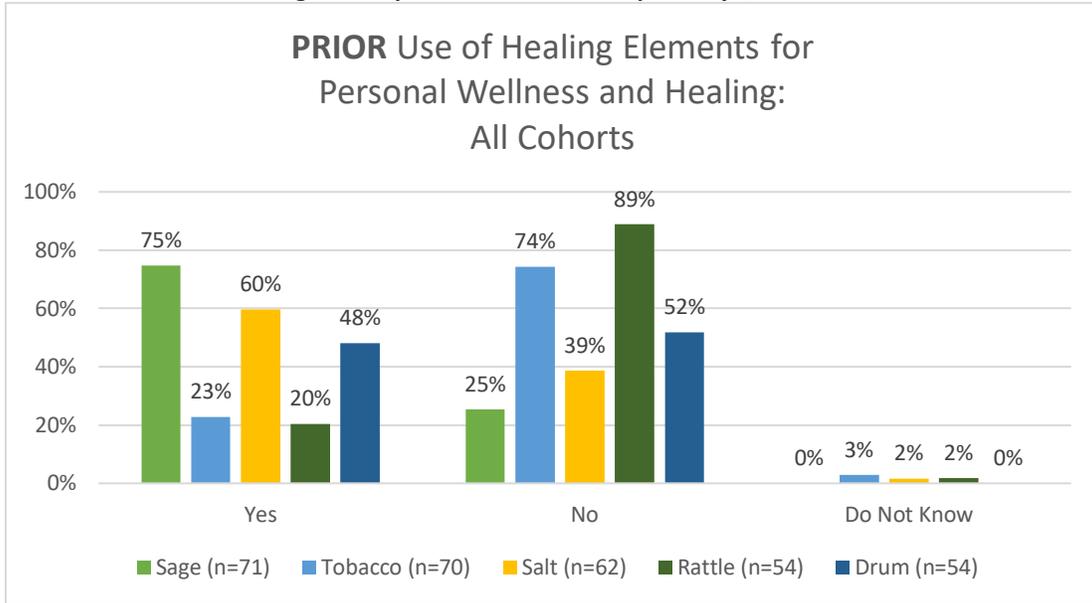
- On average, **individuals reported a positive change after the healing element.** (A rating of 5 was neutral).
- The average reported change was the **lowest for tobacco and the highest for the drum.**

¹³ Respondents' answers were on a scale of 0-10, where 0 was "I felt much worse after experiencing the healing element" and 10 was "I felt much better after experiencing the healing element". A rating of 5 was "I felt the same after experiencing the healing element."

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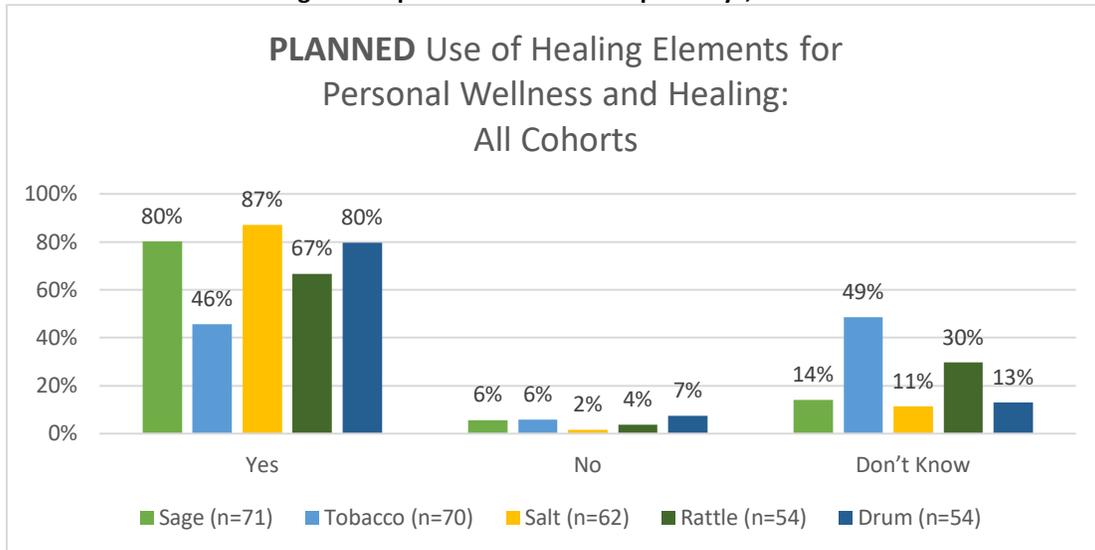
When asked about their prior use of the healing elements, they were **most likely to indicate they had used sage previously. They were the least familiar with the rattle and with tobacco.**

Responses to “Have you ever used [healing element] for your PERSONAL wellness and healing prior to this workshop?”
Average of Responses from Workshop Surveys, All Cohorts



When asked what they planned to use, on average, all of the methods were intriguing, and they were the **most likely to indicate planning to use salt, sage and the drum.**

Responses to “Do you plan to use [healing element] for your PERSONAL wellness and healing prior to this workshop?”
 Average of Responses from Workshop Surveys, All Cohorts



Participant Interviews

In the participant interviews, individuals spoke about having a shift in their perspective on use of elements for personal healing

I think just like thinking about it when I'm going through something hard, and calling on, or thinking about what healing I need to help after that hard or heavy thing has happened.

Again, just more intrigued than anything else. I love the idea that the salt absorbs all the negativity, that you can go and smudge your room and those kinds of things but actually using them-- With the drum making, I have a drum that I use myself and I would definitely use the smudging myself, but I would not with clients.

Well, it is somewhat different, I'd say, because the way we're all raised in a western culture is you perhaps are allowed to think of animals as having personalities, but you're certainly not encouraged to think of plants, or rocks, or the sky or anything as kind of beings. I'm trying to word this in a way that doesn't make it all wishy-washy sentimental. Maybe it is wishy-washy sentimental, but just by regarding those things as not just objects, but...something with its own way, its own purpose, its own possibility of in a way communing with them. That's different for me because we're trying to think that's all just mystical nonsense in the way we were brought up, so yes that is different.

When asked directly about how they have used the elements in their self-care, individuals mentioned the sage and the salt. Some had used it themselves, a few mentioned using it with their family.

I could just burn [sage] in my room and it just lightens the air in my room. Although some of my kids don't like the smell of it. I try to make sure that the windows are open, of course. They did

mention that all the windows should be open because the bad energy goes out. I just burn it in my room. **Sometimes I sage myself if I'm feeling really icky**, which I could do in my backyard by myself. The salt thing, **my daughter was having nightmares, so I put the little bowl of salt under her bed. It actually worked.** Then I told her "Throw it outside, just not on my plants." Salt's good for everything but your plants. I thought that was pretty cool.

What I did was one day, it was a bad day through the system here, like a BAD day. **I actually had some dry sage in my office just there as a form of medicine even though I couldn't turn it on because of rules. I took a walk and around the building, I just use it in my walk.** I was then concerned because instead of the healing and relaxing, people were looking at me like... "I thought that was a blunt." Or they looked at me and said, "You're going to start a fire."

I have sage and I tried smudging around my house.

Have I talked about it? No, because I don't think I realized that until I talked to you just now. You know what? Actually, I do think from listening to [that person] even talk about, "Oh, my gosh, that's healing sage." I realized, "**Oh, if anything, maybe I need to do it more often.**" Not just like, "Oh, I just need to do the house **but to do it on myself really.**"

An experience I had last week when we had those high winds, I just did not feel comfortable in my room. I had a feeling it was too dark, and I just had an eerie feeling. That morning I went ahead and **saged my room and my doorways and my windows just to get a reminder I have that to wrangle in whatever my feelings or whatever's going on in my room at that time.**

I've tried the salt myself. I use it to clear energy, and I also use it in the bath...Even before doing this cohort, I was a big Epsom salt person. I also use bath salts and different things, so I've always been big into that. I probably take a bath twice a week... I used to do it once every two weeks or so, but **now I do about, like I said, twice a week, sometimes even more, depending on how my body's feeling.**

This would be the first time saging my home. We've been living here for three years now. It'll be the first time saging our home. I think the best thing I can do is just bring it up to my family. I feel like it's just a good teaching opportunity. Let them know why we're doing this and the meaning of it. That's something that I'm looking forward to doing.

Some felt the elements were inappropriate to use and did not try it for self-care.

*I think the whole idea of **not being a practitioner was the biggest challenge.** I think the appropriation kept popping into my mind and in my heart. **Is it okay for me to be doing this?** Not from the Catholic side. I'm okay with that, whatever but from the-- Is it okay to be using someone else's sacred practice or healing practice?*

I'm not going to be running around claiming to sage out people's homes and their evil spirits.

Community Survey

On the second community survey, given at the very end of the project, respondents were asked about their knowledge of Native American practices, places and people. The **most familiar areas were the**

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practices demonstrated during the workshops, with sage and the drum rated highest. The largest percentage gain in familiarity was around knowledge of where Native Americans gather in Napa County (57% increase) and knowing individuals from regional Tribes (61% increase). The largest change in experience was for the elements demonstrated during the workshops (34% increase). Part of this was due to the pandemic and the lack of access to the geographic locations and/or individuals during the shelter in place orders.

Participants' Ratings of Knowledge and Experience with Components of Native History and Experience, Community Survey 2018 and 2021¹⁴

	Knowledge			Experience		
	2018 ¹⁵	2021	Percentage Change	2018	2021	Percentage Change
<i>Please indicate your knowledge/experience of the following:</i>						
The Use of Sage (2018) /Sage (2021)	1.9	2.3	21%	1.6	2.1	34%
Tobacco		2.0			1.5	
Rattle		2.0			1.4	
Drum		2.3			1.9	
Salt		2.1			1.5	
Where Native Americans gather in Napa County	0.8	1.3	57%	1.3	1.3	5%
Where Regional Rancherias and Reservations are located	0.9	1.1	16%	0.9	0.8	-11%
Individuals from Regional Tribes	0.8	1.4	61%	1.3	1.3	4%

¹⁴ Respondents, answers are on a scale of 0 to 4 with 0=Not at all Knowledgeable/Experienced and 4 =Very Knowledgeable/Experienced.

¹⁵ Some of the healing elements were not part of the 2018 survey as the Cultural Advisory Committee discussed which to include.

Change Professional Practice

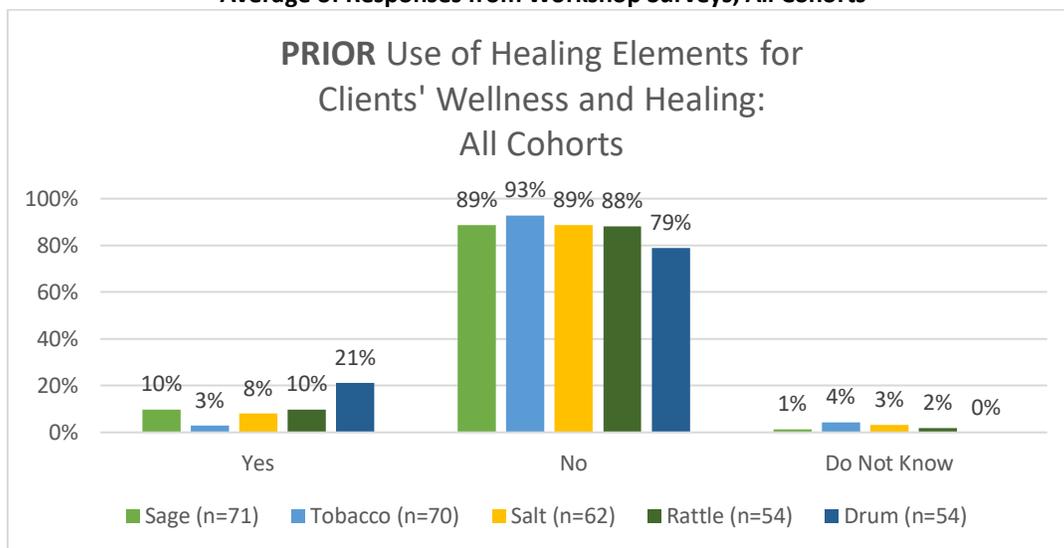
Do providers use their knowledge of Native American culture and history and their experiences with traditional wellness and healing methods to change their professional practice? How? Why?

- Prior to the workshops, very few participants had used the healing methods with their clients. After the workshops, about 40% of participants indicated they planned to use the element with clients. This was a bit lower for tobacco (19%).
- Some providers talked about how they used the elements. Some of these providers identified as indigenous, and some felt like there was support in their workplace for using the elements.
- Some intend to use the elements but haven't done it yet. Some talked about being unsure if a client was interested, others talked about not feeling comfortable using it at work
- Several providers shared the elements with co-workers as a way to promote using the elements with clients served by their agency.
- Among the providers who did not plan to use the elements, some indicated it felt inappropriate for them because it wasn't their tradition, other talked about referring individuals to Suscol or other agencies and/or community members who can provide the elements for Native individuals.

Workshop Survey

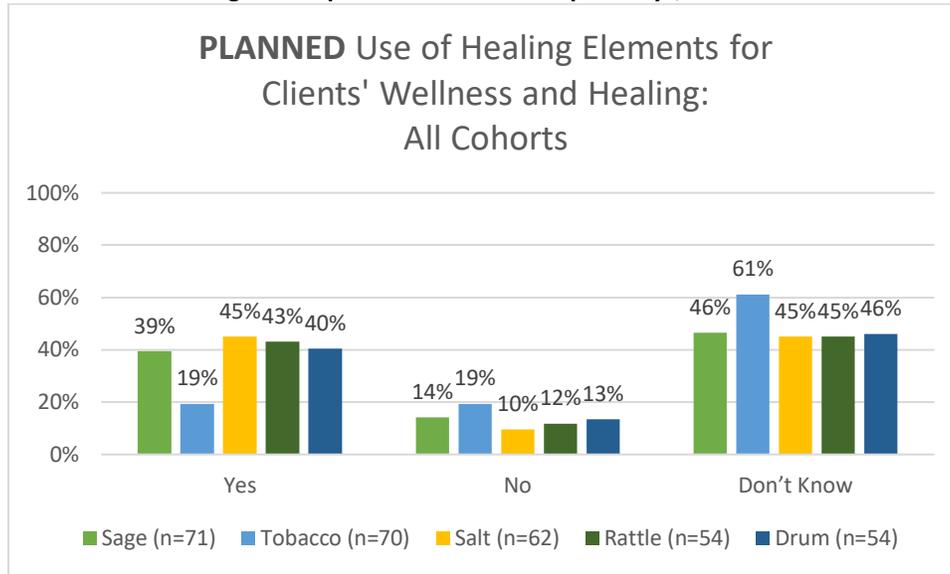
In the workshop surveys, participants were asked if they had used the element with clients prior to the workshop and if they planned to use it with clients after the workshop. **Very few participants had used the elements with clients previously.**

Responses to "Have you ever used [healing element] to promote YOUR CLIENTS' wellness and healing prior to this workshop?"
 Average of Responses from Workshop Surveys, All Cohorts



About 40% of the participants indicated they planned to use the element with clients after the workshop. This was a bit lower for Tobacco (19%).

Responses to “Do you plan to use [healing element] to promote YOUR CLIENTS’ wellness and healing?”
 Average of Responses from Workshop Surveys, All Cohorts



Interviews

Use of the healing elements in professional environments, created a lot of discussion and examples during the interviews. Some participants talked about what they would like to do. For example, using sage or having a bowl of salt in their office. Others mentioned burning sage, applying sage oil, or using a rattle or drum. Barriers to using the elements in an office environment included fire danger, offending people who do not like the smell, or supervisors who are not on the same page.

The participants described a range of ways that they share the information with clients. For some, they use it directly with clients. Others described the intention to use the elements but had not tried it yet. These participants shared that they felt nervous or unsure or hadn't have an opportunity yet.

Use with Clients

I use the sage oil with clients. I always ask, "Are you allergic to anything?" With one youth, he was Indigenous, I just shared some with him and used it like an essential oil, and he was just happy to see, "Oh, there are people actually out there at least trying to understand." When I was asking about if he had any times that he has seen or hear things that other people can't here, I'm looking more for psychotic symptoms. That's when he said, "Well, I don't know, people might think I'm crazy because I do communicate with my ancestors or I just pay attention to my thoughts. I don't want you to think I'm crazy."...he wanted to make sure that I wouldn't judge him for having that connection to ancestors or listening to other. I said, "No." I did ask him if I could share the sage oil if he was comfortable with it. At first, I just left it there and I said, "You're welcome to smell it." Then he used it.

We use music in a lot of things [at work] and I definitely hear a lot of the elements of storytelling in other cultures and other things. It's starting to make that universal connectedness for me.

Also, I'm learning to use [the drum] really well so I can integrate it into my group. I have a gardening group that I usually do when things are normal. Then another support group out in the community to do what I was doing, and so I was hoping to bring it into there, into my support groups in the community introduce it as a way to do different things with it, healing with it...That's why I've signed up for their classes, the drumming circles that we have every Thursday, so that I can learn how to do it properly, learn the right songs, learn how to use the drum properly.

I have about the salt because one of my coworkers gifted those rocks, I actually gave that to somebody because I had the one that Charlie gave me. I have shown the one that Charlie gave me to people and talk to them about it. I had been thinking I was going to get some small rocks to give to people, then we quickly went into a quarantine.

The salt I have spoken with a couple of people about that, about how to use that.

I probably have only met in the 13 years that I've been [at my job] ...probably just a handful of women that openly identify as Native American, I think, indigenous from Mexico and Latin America way more. Then again, some of the practices and the history is so similar that some of the things that I've learned can be applied to them.

Even though he might not identify himself as indigenous, he identified himself as Chicano or Mexican. After he's like, "Oh my god, are you going to ask me because every time they asked me if I'm Native." He wanted that healing. He's like, "I don't want to say that I'm Indigenous if I don't know anything about it. I don't know about my roots." He was afraid to misuse it. He said, "People just assume I'm Native because of how I look. I don't get offended; I just wish I knew more about their medicine so I can use that as a coping skill."

I can think of one client who really enjoys sort of rhythmic drumming on tables or anything that's around us. I think that person might really enjoy the rattle or the drum if we were in person which we can't be for months and months now. I think a lot of it is just about sort of accessibility. I'm not going to burn anything in the office and I'm not going to have a tobacco plant in the office, and I have neighbors on either side. In terms of consideration of noise or air or practicality of the five healing elements, four of them are just not quite as accessible to my professional work.

I'm trying to do what I can to spread awareness of what I learn and opportunity that I had. I'll show you, even in my office I put-- I mean, I'm trying to change but the visual that if people were to see something-- I try to be cautious about what I put but just to make it visible. This is where I had the sage and things. People do ask me, "Are you Native American?" It's a question not just with clients but coworkers or people that come and check my office. "Are you Native American?" When I bring my medicine, I have necklaces from clients that they are being made by Miwok Tribes that I was given. I say, "I am indigenous." They were, "What Tribe are you from?" I just say ...the region I am from in Mexico or the people. They are like, "Oh, so you're Mexican?" I said, "Yes." They get into like, "No, what I mean if you were Native American what Tribe from here, from the US?" There's this sense of you're indigenous or you're Native American only if you are from the US area. There is no more Native American outside the US. Sometimes with some people that are generally interested, I don't mind having that conversation but when

it's people that you know they're just going to be like, "If you're not registered with a Tribe then you are not Indigenous.

Intend to Use with Clients, Barriers

If I had a client that was interested, I definitely would try some of the healing ideas. Probably the smudging, and, of course, the salt is really, really easy.

We do have sage here [at work], but I don't think I'm comfortable enough to use it on other people. I guess they could [use it], we've never offered it though.

I have not [used it at work] so much just because I think they would raise an eyebrow to it. I think it's going to take some time for me to integrate some of this into my work. I'm also dealing with other things like people that aren't housed, and they need other things that are more important in the time being. Not to say your spirit and your soul is not important but having a roof over your head and having clothes on your back can take precedence sometimes over some other things.

*I think if there was a space or setting where we're talking about things like this. This spring we had a missed opportunity because of COVID, [a group] was planning a self-care day, and it was going to be mostly about mental and spiritual self-care. **I was supporting the event and I was planning to share some of the stuff at this event.***

*I'm thinking probably just my own courage if that makes sense. Maybe it's just because I'm not that familiar with it. ... **I often have to be fairly careful with what I do say to people, so they don't look at me like I'm an absolute idiot and never come back again.***

Many talked about bringing the elements into conversations with co-workers or using them with co-workers at work as a way to introduce them into the mental health treatment the agency does.

With Co-Workers

The rattle, I got a rattle in November. I went to the Suscol Art Auction and I got at the auction. I brought it to my office, and I share that with everybody. It wasn't as popular as the salt. People didn't run around to buy rattles, but it was well enjoyed.

*Sometimes I wish I could use it at my office, but I don't know if that's ever going to change because fire hazard. We're not supposed to burn anything inside the building. **Although just between you and me, we did that once at the office.** This was before the workshop. There was so much going on, we just felt like let's smudge the whole office, but it was really quick. We opened all the windows. Part of me was uncomfortable because I said, "Well, [my employer] supported this training and if I get in trouble and I get called into somebody's office, I'll try to explain that, 'Hey, I went to this workshop. This is part of it.'"*

*We've talked about it at work. Since we do have a Native staff member, she actually saged me one time. She was like, "Oh my God, that's too much. That was really horrible. You need to come outside, let's sage." I was like, "Yes." Then another staffer complained about the smell. It's like, "This is healing, this is medicine. What are you talking about?" **They're like, "Well, the smell is...really I find it offensive." I'm like, "Oh, jeez." Just so many people and opinions.***

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When [Suscol staff is presenting], everybody goes out to the front and they get saged. Sometimes I just go out there just to do that.

***I certainly have suggested offering tobacco to the earth....**I've spoken about how that is an honoring of what you take from the world. Again, it's really interesting because people are so different. You do get people that are wonderfully open about work stuff.*

I think as more and more of my colleagues go through the training, then we can implement it as a team, as a unit, and...We can have a unified front on it.

***At work, yes, for sure.** Someone brought it up and I said, "Oh, yes, let's do it. **Let's sage our space.**"*

While interested in using the healing elements, participants were also aware of appropriating someone else's cultural tradition. While some used the elements (as previously mentioned), others felt that the elements were totally off limits to them.

[Not Comfortable Using Elements](#)

***I feel very much like that's not my business.** I feel blessed to be in the presence of someone else. Whenever you're in a room with [individual, he/she] tends to smudge the place. I always feel very honored to be in that space. I quite honestly, maybe this is my own shortcoming or maybe I just am not as developed as a thinker as I wish I were, but I feel like that is off-limits to me and that I shouldn't touch it because I've never been given permission. I'm just one of those that feels like I have no business treading there at all.*

*...I'm telling you, it's not mine. I've enjoyed White privilege in my life. I have a great-grandmother who came from Mexico and another one out of Oklahoma. On her marriage certificate, it just says, "Cherokee woman." We have those documents in my family, but there is no way... that I feel like I have any business ... claiming that ancestry. Instead, I've chosen to commit my life to helping Native people. That is how I've decided to use my power and my privilege... No, I don't feel like I have any business touching that. **Until someone from that community comes up to me and says, "This is yours. It belongs to you. You should do it," I don't think I can.***

Participants who referred others to healing elements, often cited the drumming circles and other classes sponsored by the Suscol Council. Others encouraged friends, coworkers or clients to take the workshops.

[Referred to Suscol Intertribal Council](#)

I've referred people to the drumming circles.

I like using the healing. The groups that Suscol has every week, even when they had the basket weaving, I've referred people when Suscol's had the series going on. I don't know if they attended.

Clients, parents. Sometimes parents are trying to figure out something that will help them find a group or something that they're trying to, like a hobby or self-care learning how to do that. I thought that'd be neat.

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I did refer somebody to Suscol actually, one person. People don't come in and say "Hi, I'm Native American." They just don't do that; I think they've learned not to do that... It was actually a couple of people who said that they were Native American on our intake form....

I did reach out to Sal knowing what he does, and then I said, "How can I refer people to you? How can I send this person because I have to get a release from the person so I can link you to know how get that person to you so you can support them and help them and provide that."

I've told people [about] the drumming circle. I've brought it up at [work] a couple times in check-ins and stuff.

I haven't had that kind of an opportunity. In the work that I do, it's not so one on one, it's more in groups. If I share anything, it has to be very applicable to, I think, the group unless I'm talking to somebody one on one, but I have referred people to do the cohort.

If people need medicine, I would like to know that I can refer them to Suscol because from what I learned about the medicine is that you don't buy it. You have to be careful who it comes from. A way that we can say, "You can contact Suscol, they will guide you so you can get some medicine if you're interested." That way they can learn directly from Suscol and then use it properly but get it from a person instead of saying "Oh yes, I'll just go Google it and go to Amazon and buy the sage." I feel like then I'm enabling that. I don't do that with my medicine.

Providers who took the workshop have also referred clients to other programs serving Native Americans. Participants grasped that the cultural differences and needs call for a different approach.

[Referred to other Agencies or Individuals](#)

In [our program] had two youth who were Native American and one of them identified as two-spirit also and in addition to feeling like we were gaining more understanding about them and their experiences, and being able to have more conversations with those youth, we also referred them to the programs in Sonoma County to make sure they were connected to Native serving, specifically Native American serving programs in Sonoma County to help them in any ways that they needed that were more direct and specific to that.

I requested a therapist [for a client] that is aware of Indigenous history and experience.

It reminded me to really introduce that to the clients that I work with and ask if they smudge and then connecting them back to culture. A lot of times when we're working with clients, it's going through all the paperwork and counseling processes, but really, there's either reconnecting them to that or introducing that idea. I have a friend here, who he loves to gift smudge to people. Making sure clients have that knowledge where they can get it if they don't know where to get it. I could give his phone number out. He's an elder gentleman. He loves doing that because he feels it's really important. I think from that training, it really brought that focus back to do that.

I don't know if this matters or not, but I even brought it up. He's like, "I want somebody that can understand, that is aware of the forms of medicine that we can use in session. Otherwise, I just don't want to be just seen as, "Are you all crazy?" because these are my beliefs, this is who I am or to be judged." I'll rather, you know-- If you can find somebody. It was hard even because he wasn't trusting the organization to give him somebody who understood. I said, they are going to

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call you. Answer the phone. I already asked and requested. It was just interesting how I needed to walk him over to the person that will provide the medicine or the healing. Mental health is perceived differently seen different cultures and different indigenous cultures. LGBT is seen as two spirits. It's just totally different perspectives.

Anyone Native, I put them in contact with [a Native staff person]. Anything that I can say, "Oh, there's this, there's a talking circle over here." I just get them in contact with her. She discusses all of these, the healing aspects. They could go through Indian health. It made me think a lot more about our Native American clientele. It's given me a whole new perspective.

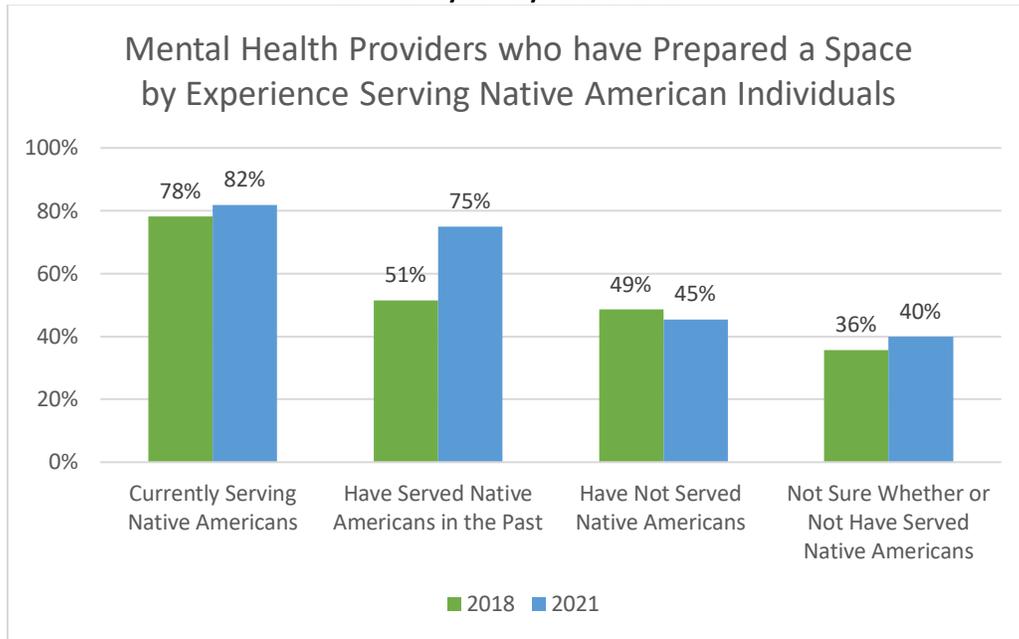
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Community Survey

In 2018 and 2021, the community survey asked mental health providers to share whether or not they had incorporated practices to prepare a space to serve Native Individuals.

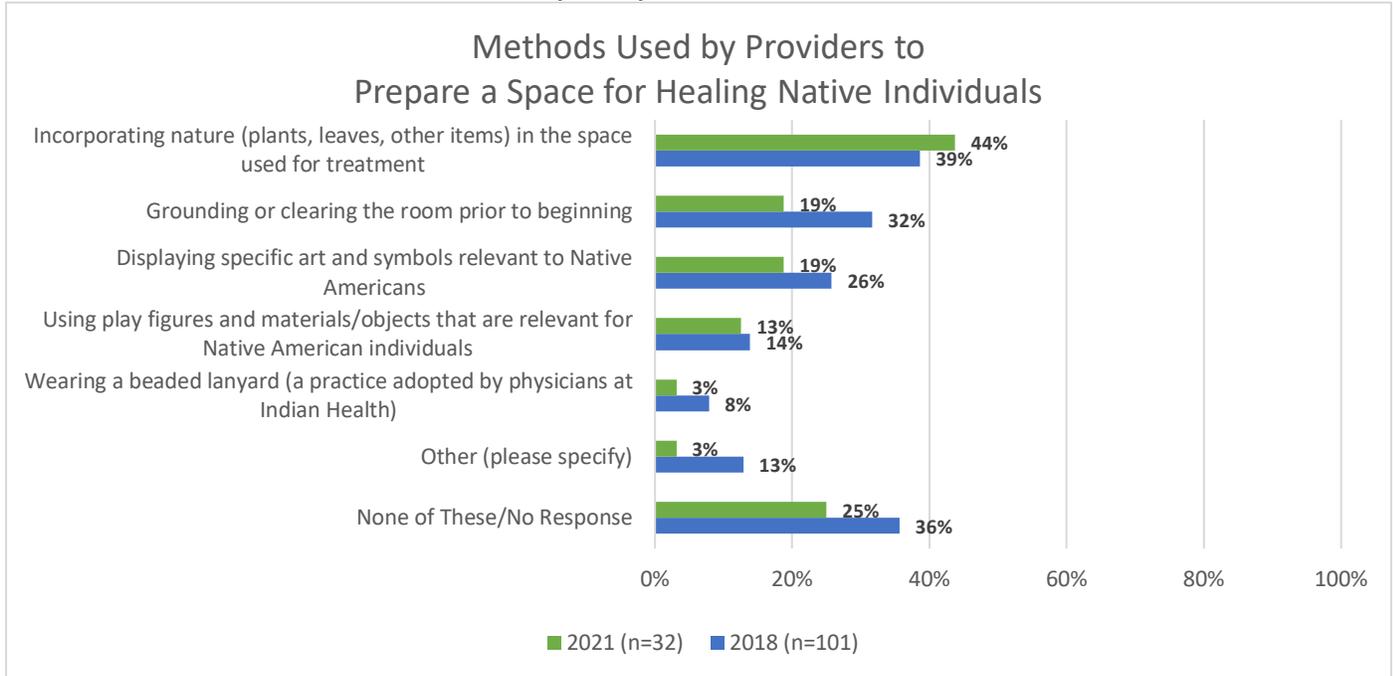
Those who reported currently serving Native American individuals were the most likely to report preparing a space (82%), a slight increase over the percentage reported in 2018 (78%). Those who weren't sure if they had served Native American individuals were the least likely to report preparing a space (40%).

Percentage of Mental Health Providers who have Prepared a Space for Healing Native American Individuals by Providers' Experience, Community Survey 2018 and 2021



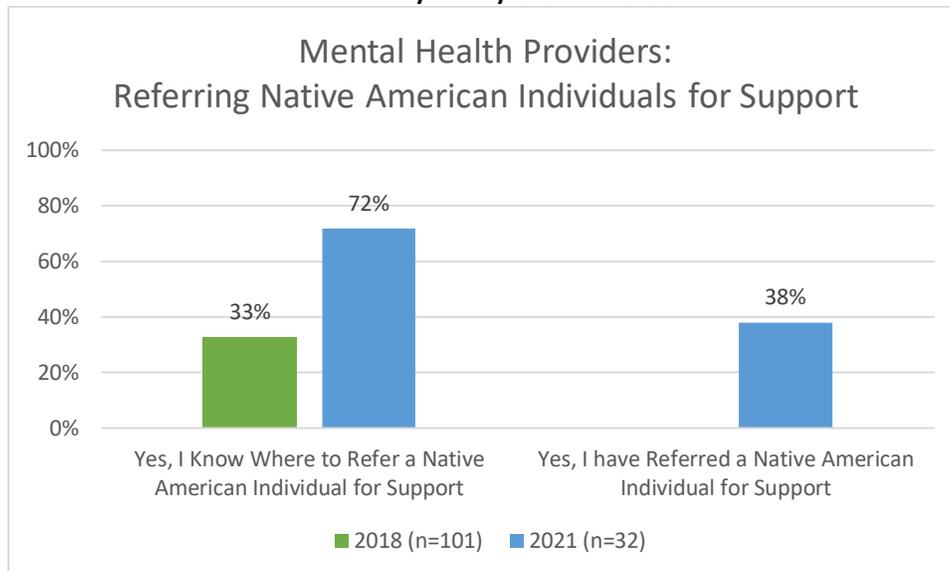
Of the options developed by the Cultural Committee and project staff, the **respondents were most likely to indicate they had incorporated nature into the space used for treatment.** Respondents in 2021 may have been less likely to report changes in their physical space as most had not been seeing individuals in person during the pandemic.

Methods Used by Providers to Prepare a Space for Healing Native Individuals, Community Survey 2018 and 2021



In 2021, mental health providers who responded to the survey were more than twice as likely to indicate that they knew where to refer a Native individual for support (72% vs. 33% in 2018). In 2021, a question was added to ask about whether or not a provider had referred a Native person for support and 38% indicated they had.

Percentage of Mental Health Providers indicating they know where to Refer Native American Individuals for Support, Community Survey 2018 and 2021



Respondents were also asked if they had changed their practice in response to learning and/or experience with Native Americans.

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- **In 2018, about one quarter of respondents indicated they had made changes (24%)** and 13% reported they had not made changes. Another 8% were unsure or planned to make changes but haven't made them yet.
- **In 2021, about the same percentage (28%) indicated that had made changes.** On this survey, more individuals answered this question, and there was an increase in those who had not made changes and were not sure about making changes. Some of the difficulty was related to the restrictions during the pandemic.

Changing mental health practices

In 2021, 28% of mental health providers (n=9) reported changing their mental health practices. Some spoke about incorporating nature, others talked about using some of the healing elements taught in the workshops. Several talked about reframing how they do their work with individuals who identify as Native.

- *I have incorporated the use of sage and salt*
- *I inquire individuals to see what would be helpful to them.*
- *More attention to environment, natural objects and symbolic objects in the room, listening more and gently indicating interest in any cultural practices or experiences related to ethnicity*
- *Using the framework of knowledge around the impact of historical trauma to develop new and innovative programming that can help alleviate trauma symptoms in-the-moment*
- *Viewing the cultural/ethnic group marker as also a trauma/resilience marker*
- *Yes, I use the elements, like the trees and sun, more plants*
- *Yes. I am more aware of historical trauma and how it affects communities to the present day.*
- *Yes. We have taken many suggestions given to us by Suscol Intertribal Council. Using mirrors, smudging, planting rosemary and lavender, bringing more plants to the spaces we use. and more.*
- *Decolonization practices*

Not Changing Mental Health Practices

Thirteen responses indicated they were not changing their mental health practice (41%). Of these four of the respondents indicated "no". Others noted that they had not made changes due to the limitations of the pandemic. A few talked about what they had been doing prior to the workshops, and a few indicated they have not seen Native individuals.

- *Not really recently*
- *Not really since the pandemic hit*
- *Have always incorporated awareness of nature*
- *Not since the class, but have incorporated grounding, plants and rhythm into my practice through my diversity training in grad school. Pacifica Graduate Institute incorporated diversity training in a very important way for me.*
- *I will be using my learning if I have any Native American clients as I am re-opening my private practice.*
- *In thirty years, in several counties, I have not seen a Native American in the California Mental Health system.*

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- *No (4 responses)*

Not Sure about Making Changes

Seven respondents were unsure about making changes to their mental health practice (22%). Of these, four respondents reported that the changes were not applicable. A few indicated they had more awareness but did not indicate they had made a change. One indicated they did not have information about Native people in relation to mental health treatment.

- *Greater awareness although none of our clients identify as Native American*
- *I have become more aware of historical trauma.*
- *I have not learned much about Native Americans in relation to mental health treatment*
- *Not Applicable (4 responses)*

Recommendations

Interviews

In the interviews, participants were asked “Thinking about your experiences learning and applying the information from the workshops, what are your recommendations about how the learning can be used to promote mental wellness and address mental health concerns?”

Recommendations focused on continuing training/workshop opportunities and building partnerships with other sectors to make sure that the information is widespread and accessible.

Education

The call for more accessibility to the workshop for more people was very strong among the participant interviews.

I told my son, I said, "If you have a co-worker that you really like, as a person, as a friend outside of work." I said, "I need them to go to this workshop." He's like, "Why Mom? Why?" I said, "It's going to change their whole perspective. It's going to change their life." He invited two of his friends. It literally did change their life. Literally. They were in tears about it afterwards. Whether it's a CPS case, whether it's a domestic violence case, whether it's a DUI case, at some point or another, they're going to come through a mental health door because they have to, because they're going to want to get their kids back, or they're going to want to save their marriage, or for whatever. For whatever a non-Native has to go to mental health, a Native is going to have to go to mental health, too. I just think it's so important that as many people could learn this workshop or just attend it, it's so important. So, so important to them.

Right now, this kind of learning is very underground. It's hard to find learning like this.

Maybe if I had an avenue for more people, I guess, to be able to participate or be able to maybe get into the workshops easier. I know the workshops are not for everybody right now, right? They are not opened, I suppose.

Actually just more, and more and more. The information sharing, [Suscol has] to get approval [from elders] to share information. I'm not sure if we'll get more. I'm just hoping we can get more, someday.

It's one step to educate, but if you're trying to change systemic racism or culture, you'd have to look at a lot of pieces. This is one piece of that is teaching the cultural practices. Other areas that would need to be considered are how do you create the structure to have programs that are provided within a person's community? We've been taught that we really shouldn't be doing some of these practices unless we're part of the Tribe. Supporting that and connecting people that may be disconnected from their own community, that would be important.

Yes, just the healing practices of the culture could be used easily. I think there's a lot from the culture that we can learn, acceptance, tolerance, all that good stuff. I just need to expose people, more people to it, I think.

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Participants mentioned several ways to make the materials more accessible to more people in addition to workshops. For example, several mentioned creating one or more videos. A short video to pique interest in the materials and a longer video of the entire workshop featuring Charlie and Sal.

Video

... maybe having access to a small video with just the snippets of information to pique people's interest.

I really appreciate the workshop talking about the resiliency of our people... It's really easy to feel discouraged, feel anger, feel shame. When you talk about the resilience of these groups, the healing elements and all of these, then it really paints a better picture of the reality of these communities. I think that would be important to integrate in something like a short video.

I would say to have it recorded with Charlie talking through it, that's great because maybe she doesn't want to travel down South, maybe she doesn't want to fly out to Utah anymore... but to have her voice-- And then you have that strong stoic man voice of Sal... It's nice to hear it, and so to have him doing his story, too, I mean, just have him recorded, that would be awesome.

Sometimes people are into videos. I have shared YouTube links to them like, "Check out this YouTube link and then you can learn about this." Something that is short, that would pique people's interest and encourage them to learn more. I don't know that everybody would have access to attend a workshop like this, but something short like a five-minute video. I don't know if people would be open to that, but I find it helpful... I thought that would be great, a place to direct people... I figured, just a small video, five minutes, where you can have some facts and some information about how the real history, and then how that is has affected these groups throughout generations.

Participants often mentioned staying engaged and informed after the workshop. A newsletter or email about how the project is evolving would be helpful to some. Many spoke about the impact of the workshop and their hope that they would continue.

... I hope that its founders find a way to expand and extend the work because it's very important work and we don't have many opportunities anywhere in our community or really anywhere else really outside of a Native American program...

I'm happy that these classes are happening. I hope they keep happening.

I definitely know that it did work. I would definitely continue. As Indian people, I mean we're not guaranteed tomorrow at all, but as long as they can keep [the workshops] going, ... I think it's really important. Really, really important.

Others talked about the importance of the tenor of the workshops and the willingness of the presenters to share generously.

I really appreciated Sal bringing in everything he brought in like a lot of really cool stuff that we could look at and not touch. I really appreciated the attitude of the workshops. It was like, here's something that is sacred and sensitive and vitally important. We're going to share it with you because we're trusting you to treat it as such. That there were some things that they acknowledged that they weren't going to tell us because it's sacred and that's totally fine. They

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weren't presenting it in a way that was mushed down too much to appeal to people or to loop in an audience.

I really appreciated that it was just like, this is what it is. Here's what happened. We're not going to sugarcoat it for you, and you should know that, and you can handle it.

They have no reason to trust us but they're going out on a limb. Everyone in the room really honored that. I hope everyone in the room really honored that, it felt like it.

The way the workshop was done... we need storytellers. We attended the workshops in person, and you hear the passion. You hear when their throat's about to break and cry, that is powerful.

Those working in mental health saw the potential for using the healing elements especially now, during the pandemic.

A lot of people in the mental health communities are really having strong behaviors [due to COVID] ...this is something that's scaring everybody and maybe some of the elements can help them just calm and be peaceful.

[During COVID, we are] talking about trying to get medicine for everybody. Medicine means either some root or some sage.... I think just how being able to have that available for people is important. Medicine and in the prayer and then to be on that mind, body and spirit.

Definitely, having these healing elements and creating this healing space that you could do something intentionally within this space where it's quiet and it's a bubble and we're calm and we're witnessing. I think that alone can be really cathartic.

Some of the people that we work with are dealing with ... a lot of people who are suicidal....so getting people to be able to smudge or pray or just to be able to have that be part of their daily routine be having self-care and getting mindful is very helpful to people, because if they did that to their everyday routine that can help them stay on a different track rather than getting back into their ... negative cycle.

Drum making, and drum circles were frequently mentioned specifically as an important healing element to share.

... I know Suscol had a drum circle. ... I think things like that going on in the community without having to-- you don't have to come in with a diagnosis, you come and you do something that is generally for your wellbeing, but also has deep spiritual and cultural roots. Without having to put a label on, "Oh, I'm an alcoholic", or, "I have anxiety. I have whatever".

Yes, I certainly remember when I went out to that to do the drum making and spent the night on the hilltop. That was awesome because that just felt so natural and real and that might be the big learning if you can get people to do that.

The drum workshop was fantastic. It really was amazing. It was just so authentic in everything that was said and done and how just the respect with which the whole area was treated, and the fire was made. That really brought everything home. We know how to do this. This is the respect we show the earth.

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My biggest recommendation would be to have the experience with the drum making. To make sure that that's not overlooked... I think that was probably one of the most powerful things for me....

A few comments included specific recommendations. These included using the Suscol property as a way to bring people to healing and partnering with Tribes and/or Mental Health Divisions to share the cultural practices more widely for Native individuals.

... there should be much more availability and for different groups of people, not just mental health educators and much deeper learning for those who want to go deeper. I would encourage [Suscol to use their property] as a way of bringing people into that healing space.

If there's a robust tribal structure, they may already be supporting these practices. If there isn't but there's a large population of individuals from this culture who could benefit from these practices, then the Mental Health Division might consider trying to find people that are qualified to run some of the cultural practices.

Partnerships

A recurring theme in the recommendations from participants was partnering with other systems in the community. Some of the comments were more general about social services and others spoke specifically about health care, schools, and law enforcement.

Everybody, both non-Native and Native providers are in that group, and I really like that. I think maybe somehow creating... a buddy system... for encouraging non-Native service providers to find out what...the agency does, and vice versa. People have more working knowledge of, "Hey, we have all these programs. We can really work together. What does that look like?"

If I was in charge, I'd make everybody go to it. Well, it wouldn't be optional if I was in charge because we're trying to address cultural incompetencies. We have identified these groups of people as being culturally underserved and yet we're not making it mandatory. It doesn't make any sense to me. We have to do this. We have to hit this population. We have to break through, and we can't do it if only a couple of us are learning about it. It has to be a team effort. Everyone has to learn about it.

I think any of these social services. There's a lot of agencies that need to be aware of this that are working with this population. That's all these nonprofits... It's all of these helping human services with the county. It's all of these.

We want to improve people's health and lives. This type of training is one component of it, and continuing funding so that there are ways to keep this type of training going is important... This needs to be part of what they're considering in terms of offerings throughout the state.

Health Care

Maybe, if they could go into the health clinics, or any organization that serves people in the community, providing more information and knowledge to front line staff that are working with people to promote deeper understandings about mental health issues.

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I think it's just more of also a cultural awareness for our providers and understanding what all of these things mean to the Native American community, these traditions, these healing practices. I think it's really more about that bringing it to a provider awareness, so it's not just-- I know that's sometimes a very difficult sector to not necessarily attract, but to actually get in the room and it's like that for a lot of different things because of time and schedule. The medical society has in Napa, they meet monthly, or I don't know how often, but that might be a good group to do a presentation to.

OLE Health has a large provider group ... and having a topic like this to that group I think will fascinate them. I feel that ...they would be very open to having something like this to talk about. Something different than productivity.

Schools

I think it needs to go to schools, it's not just mental health. It needs to be offered to way more people. I think it should be just like racial sensitivity training. It should be required training. I think it should. Absolutely. Get the teachers, get some of these kindergarten teachers in here and do it. People who change their minds, things will change if we start letting more of the outside community into it.

I think that schools have an opportunity right now... teaching our kids to change things. Just like they brought the conversation of LGBTQ into schools. They need to bring the conversation, and the real [Native American] history into the schools...

Law Enforcement

Now that we're talking about the police, I think the police should be doing it.

Certainly, certainly our police force needs to have a deeper understanding of who their community is and what the needs are in the community to really be able to serve and protect current affairs being considered. This is just learning.

... How would I get a Tribal family to really give me more details on the things like sexual assault? A lot of the cases that we have here, the perpetrator is not a stranger, it's a relative. To have a Native family who's very close, actually have a child who will divulge anything against the relative... How would we get that communicated to... an authority figure who...doesn't really know your background?

Appendix A: Cohort and Drum Workshop Flyers

Suscol Intertribal Council Curriculum Topics for Cohort 1: 5 Workshops

These are the 5 curriculum topics, presented in chronological time for cohorts on Historical Trauma. Information is presented in sections. In addition to the workshop topic, there are healing elements, journal prompts, and other topics covered, as detailed in the Workshop Content General Outline. All workshops will briefly touch upon examples of resiliency, but the last workshop will go into greater depth with examples and explorations of tribal resiliency.

ALL workshops at same venue: N.V. Unitarian Universalist 1625 Salvador Ave Napa Ca

1. Workshop 1, August 28th, 2018 9am-11:30am

Topic: **Overview of Napa County Regional Native History.** History from pre-Colonial to Contemporary times

Healing Element: **Traditional uses of sage** The importance and impact of smudging with sage, the different methods used by native communities, and the taboos involved.

2. Workshop 2, September 25th, 2018 9:30am-12:00am

Topic: **Pre-colonial History of California Natives** The beauty and complexity of the local Native communities before European contact.

Healing Element: **Traditional uses of salt** The traditional healing and ceremonial uses of salt.

3. Workshop 3, October 23, 2018 9:30am-12:00pm

Topic: **Colonial History in California Native Territories** The intense trauma of a 60,000 year old civilization decimated in 25 years.

Healing Element: **Traditional uses of tobacco** The traditional healing and ceremonial use of tobacco

4. Workshop 4, November 13, 2018 9:30am-12:00am

Topic: **Post-Colonial History of California Natives** Discussions of the core causes of lateral violence and substance abuse within the Native Community today

Healing Element: **Traditional uses of the rattle** The traditional healing and ceremonial uses of the rattle. How different types of rattles are used.

5. Workshop 5, January 22, 2019, 9:30am-12:00pm

Topic: **“Thrival” and Tribal Resiliency** How culture and ceremony helps Native communities survive and thrive.

Healing Element: **Traditional Uses of the Drum** The traditional healing and ceremonial uses of the drum. How different types of drums are used.

Contact Suscol Intertribal Council for questions or to register for workshops, No CECs for this first Cohort Suscol@suscol.net #707-256-3561

Native American Historical Trauma and Traditional Healing Project. This project is made possible by the Napa County Mental Health Service Act Innovation Funds and N.V. Unitarian Universalist co-sponsor



Suscol Intertribal Council Presents 2019

Native American Historical Trauma and Traditional Healing Project. Five Workshops, presented in chronological order. Learning objectives: 1) Understand the accurate history of Native Americans in Napa County; that Native people lived in structured, civilized, complex societies in permanent villages. 2) Explain the historical process of the extreme systematic trauma to the Native population. 3) Show how California Natives are still present, active and involved in the modern world. Will share examples and explorations of tribal resilience.

1. Workshop 1, February 26, 2019 9:30am-12:00pm

Topic: Overview of Napa County Regional Native History History from pre-Colonial to Contemporary times

Healing Element: Traditional uses of sage The importance and impact of smudging with sage, the different methods used by native communities, and the taboos involved.

2. Workshop 2, March 26, 2019 9:30am-12:00pm

Topic: Pre-colonial History of California Natives The beauty and complexity of the local Native communities before European contact.

Healing Element: Traditional uses of salt. Traditional healing, ceremonial uses of salt.

3. Workshop 3, April 23, 2019, 9:30am-12:00pm

Topic: Colonial History in California Native Territories. The intense trauma of a +10,000 year old civilization decimated in 25 years.

Healing Element: Traditional uses of tobacco. The traditional healing and ceremonial use of tobacco

4. Workshop 4, May 21, 2019, 9:30am-12:00pm

Topic: Post-Colonial History of California Natives Discussions of the core causes of lateral violence and substance abuse within the Native Community today

Healing Element: Traditional uses of the rattle. The traditional healing and ceremonial uses of the rattle. How different types of rattles are used.

5. Workshop 5, June 25, 2019, 9:30am-12:00pm

Topic: “Thrival” and Tribal Resiliency How culture and ceremony help Native communities survive and thrive.

Healing Element: Traditional Uses of the Drum. The traditional healing and ceremonial uses of the drum. How different types of drums are used.

Contact Suscol Intertribal Council for questions or to register for workshops, suscol@suscol.net #707-256-3561 Native American Historical Trauma and Traditional Healing Project. This project is made possible by the Napa County Mental Health Service Act Innovation Funds



Suscol Intertribal Council Presents Sept 4 -Nov 6, 2019

Cohort 3: Native American Historical Trauma and Traditional Healing Project.

Five Workshops, presented in chronological order. Learning objectives: 1) Understand the accurate history of Native Americans in Napa County; that Native people lived in structured, civilized, complex societies in permanent villages. 2) Explain the historical process of the extreme systematic trauma to the Native population. 3) Show how California Natives are still present, active and involved in the modern world. Will share examples and explorations of tribal resilience.

Napa Valley Unitarian Universalist hosted 1625 Salvador Ave Napa Ca

1. Workshop 1, Wed. September 4, 2019 6:00pm-8:00 pm

Topic: Overview of Napa County Regional Native History from pre-Colonial to Contemporary times

Healing Element: Traditional uses of sage. The importance and impact of smudging with sage, the different methods used by native communities, and the taboos involved.

2. Workshop 2, Wed. September 25, 2019 6:00pm-8:00 pm

Topic: Pre-colonial History of California Natives The beauty and complexity of the local Native communities before European contact.

Healing Element: Traditional uses of tobacco. Traditional healing, ceremonial uses of tobacco.

3. Workshop 3, Wed. October 2, 2019 6:00pm-8:00 pm

Topic: Colonial History in California Native Territories. The intense trauma of a +10,000 year old civilization decimated in 25 years.

Healing Element: Traditional uses of salt. The traditional healing and ceremonial use of salt

4. Workshop 4, Wed. October 16, 2019 6:00pm-8:00 pm

Topic: Post-Colonial History of California Natives Discussions of the core causes of lateral violence and substance abuse within the Native Community today

Healing Element: Traditional uses of the rattle. The traditional healing and ceremonial uses of the rattle. How different types of rattles are used.

5. Workshop 5, Wed. November 6, 2019 6:00pm-8:00 pm

Topic: “Thrival” and Tribal Resiliency How culture and ceremony help Native communities Survive and thrive

Healing Element: Traditional Uses of the Drum. The traditional healing and ceremonial use of the drum. How different types of drums are used.

Contact Suscol Intertribal Council for questions or to register for workshops, Third Cohort Suscol@suscol.net #707-256-3561 Native American Historical Trauma and Traditional Healing Project. This project is made possible by the Napa County Mental Health Service Act Innovation Funds. Venue N.V. Unitarian Universalist

Drum Making Workshop August 3rd-4th, 2019

Camp Checklist Food will be provided

- Tent (if needed)
- Reusable water bottle
- Sleeping bag/blanket/pillow
- Extra Clothing, socks
- Sneakers or hiking boots
- Light Jacket or long sleeved shirt for sun protection and mosquitoes at night
- Camp chair
- Flash Light
- Towel
- Must provide on toiletries, Biodegradable. Outdoor, cold water shower
- Hat, Allergy medicine, Sun Block, Bug Repellant
- Suscol will not be responsible for anything lost stolen or broken.

Meet at Suscol Office 9am Sat morning. Caravan/carpool to site.

If you are traveling to site alone let me know, please.

Folks who are going back and forth or only one day can ride with Sal as he will be going back and forth each day.

Schedule: **Sat Oct 3rd 9am meet at Suscol Office 575 Lincoln Ave #215 Napa** just east of Wal-Mart

10am Arrive orientation set up camp

11:30 am Lunch

12:30 pm Begin drum classes. Snacks self-help breaks.

4ish plant identification walks gentle slow

6pm Dinner

7:30 fire talking circle/drum songs

Sunday Oct 4th, 2019, Sunday folks meet Sal at Suscol office 9am

8am morning Hike for those who desire

9am Breakfast

10am ceremony fire dream discussions drum

12 noon lunch

1pm Departure and closure. There will be a flow to ceremony walks and time for self-contemplation and socializing throughout the weekend this is an outline of activities.

HISTORICAL TRAUMA &
TRADITIONAL HEALING

DRUM
MAKING
WORKSHOP

May 29, 2021, 10am-6:00pm

JOIN US FOR A DAY OF DRUM
MAKING, COMMUNITY, STORIES
AND SONG



Drums are used by Indigenous cultures from around the world for ceremony and healing. The making and use of drums is a sacred practice and a transformative experience. You are invited to participate in this special opportunity with the notion that you will use your hand drum for the healing of yourself and others. The drums are not decorations or objects, but are infused with powerful healing energy and spirit, which are to be respected.

During this workshop you will:

- Learn about the sacred aspect of the drum, the energy and spirit it holds
- Learn how to craft your very own beautiful and unique healing drum and how to care for it
- Learn about the benefits of drumming and how to use your drum
- Be supplied with everything you need to create your own hand drum and drum stick

The workshop is led by Barbara Clifton Zarate, who is a drum-maker and the drum keeper of the White Buffalo Woman Council Drum. She will guide participants on the proper techniques and fundamentals of drum making.

We give gratitude to the Spirit of the Four-Leggeds, thanking them for giving their lives in providing the hides; to the Spirit of the Tree Nation, thanking them for their sacrifice in providing the hoops; and to the Spirit of the drum, as a gift for healing the people.

NOTE: Because of the need for social distancing, we will be in an outdoor setting with plenty of ventilation and spaced at least 6 feet apart. Masks will be required.

Appendix B: Sample Workshop Survey

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 APPENDIX B: SAMPLE WORKSHOP SURVEY

Thank you for your participation today. This survey is intended to help us understand how the information we shared today is understood and how it will be used.

The survey is anonymous, you do not need to include your name on the survey. All surveys will be aggregated for reporting.

When you have finished the survey, please put it in the envelope provided and give it to the staff.

1. Thinking about today's topic, "[insert topic]" please rate the following statements:

PRIOR to this presentation, I understood this topic: (Circle your response)

Strongly Disagree	Neither Agree or Disagree					Strongly Agree				
0	1	2	3	4	5	6	7	8	9	10

AFTER this presentation, I understand this topic: (Circle your response)

Strongly Disagree	Neither Agree or Disagree					Strongly Agree				
0	1	2	3	4	5	6	7	8	9	10

2. Thinking about today's healing element, "[insert healing element]," please rate the following statements.

	0 Strongly Disagree	1	2	3	4	5 Neither Agree or Disagree	6	7	8	9	10 Strongly Agree
PRIOR to this presentation, I understood the <i>importance and impact of using the [insert healing element]</i> .											
AFTER this presentation, I understand the <i>importance and impact of using the [insert healing element]</i> .											
PRIOR to this presentation, I understood the <i>different [insert healing element] methods used by Native communities</i> .											
AFTER this presentation, I understand the <i>different [insert healing element] methods used by Native communities</i> .											
PRIOR to this presentation, I understood the <i>taboos involved in using the [insert healing element]</i> .											
AFTER this presentation, I understand the <i>taboos involved in using the [insert healing element]</i> .											

3. Hearing about oppression and historical trauma can overwhelm and/or inspire individuals. How are you feeling right now?

	0 Strongly Disagree	1	2	3	4	5 Neither Agree or Disagree	6	7	8	9	10 Strongly Agree
I feel overwhelmed.											
I feel inspired.											
I feel _____ . (please specify)											

4. In your opinion, did the healing element change how you were feeling? (Circle your response)

I felt much worse after experiencing the healing element	I felt the same after experiencing the healing element.					I felt much better after experiencing the healing element				
0	1	2	3	4	5	6	7	8	9	10

5. Please respond to the following statements:

	Yes	No	Do not Know
Have you ever used the [insert healing element] for your PERSONAL wellness and healing <u>prior</u> to this workshop?			
Do you <u>plan</u> to use the [insert healing element] for your PERSONAL wellness and healing?			
Have you ever used the [insert healing element] to promote YOUR CLIENTS' wellness and healing <u>prior</u> to this workshop?			
Do you <u>plan</u> to use the [insert healing element] to promote YOUR CLIENTS' wellness and healing?			

6. Please indicate your intentions to share your learning from this workshop with others: *(Check all that apply)*

	Yes, with Friends	Yes, with Family	Yes, with Colleagues	No	Do not Know
I will share the learning about <i>[insert topic]</i> .					
I will share the learning about the traditional uses of the <i>[insert healing element]</i> .					
I will share the practice of using the <i>[insert healing element]</i> to promote healing and wellness.					

7. Additional Comments:

Thank you!

When you have completed the survey, put it in the attached envelope and give it to the staff.

Appendix C: Demographics

MHSA INN: Native American Historical Trauma and Healing Workshop Series
 APPENDIX C: DEMOGRAPHICS

Native American Historical Trauma and Healing Workshop Series: Demographics

Demographic Category	All Cohorts		2018 Community Survey (Mental Health Providers Only)		2021 Community Survey (Mental Health Providers Only)	
	Number of Participants	Percentage of Participants	Number of Respondents	Percentage of Respondents	Number of Respondents	Percentage of Respondents
Age						
Young Adult 16-25	3	4%	4	4%	0	0%
Adult: 26-59	55	76%	76	75%	25	78%
Older Adult: 60+	12	17%	21	21%	7	22%
No Response	2	3%	0	0%	0	0
Gender						
Female	58	81%	78	77%	26	81%
Male	11	15%	13	13%	3	9%
Cis gender Male	1	1%	1	1%	0	0%
Demi-femme	0	0%	0	0%	1	0%
Fluid	0	0%	1	1%	1	0%
Gender queer and Female	0	0%	1	1%	0	0%
NA	0	0%	1	1%	0	0%
Two Spirit	1	1%	0	0%	0	0%
Transgender Female to Male	1	1%	0	0%	1	0%
No Response	1	1%	6	6%	0	0%
Race/Ethnicity						
European, White, Caucasian	28	39%	56	55%	22	69%
Hispanic, Latino, Chicano/a	21	29%	21	21%	3	9%
Mexican, Mexicano/a, Mex/Amer	10	14%	7	7%	2	6%
More than one race	19	26%	14	14%	3	9%
Indigenous American/Native American/Native Hawaiian	10	14%	9	9%	5	16%
African American, Black	2	3%	3	3%	0	0%
Jewish/Ashkenazi	2	3%	2	2%	0	0%

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Asian, Pacific Islander/Filipinx/Indonesian	1	1%	1	1%	1	3%
Human	1	1%	2	2%	0	0%
No Response	0	0%	9	9%	2	6%
Role in Mental Health System						
Family member of someone who has used mental health services	36	50%	34	34%	15	47%
Someone who has used mental health services	32	44%	37	37%	17	53%
Mental Health Provider (community provider, family support worker, case manager, etc.)	38	53%	62	61%	21	66%
Mental Health Provider (licensed)	15	21%	46	46%	11	34%
Other (please specify)	20	28%	13	13%	4	13%
No Response	3	4%	0	0%	0	0%
Serve Native Americans						
Yes, I am currently serving Native American individuals	23	32%	22	22%	9	28%
Yes, I have served Native American individuals in the past	26	36%	51	50%	20	63%
No, I have not served Native American individuals	17	24%	23	23%	7	22%
Not Sure	12	17%	10	10%	4	13%
No Response	0	0%	0	0%	0	0%
Napa County Communities						
American Canyon	36	50%	48	48%	1	3%
Napa	61	85%	88	87%	24	75%
Yountville	29	40%	37	37%	2	6%

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	Number of Participants	Percentage of Participants	Number of Respondents	Percentage of Respondents	Number of Respondents	Percentage of Respondents
St Helena	34	47%	45	45%	5	16%
Angwin ¹⁶	<i>Not asked</i>	<i>Not asked</i>	<i>Not asked</i>	<i>Not asked</i>	3	9%
Calistoga	32	44%	45	45%	2	6%
Unincorporated Areas	19	26%	23	23%	1	3%
Outside of Napa County	16	22%	27	27%	0	0%
Other	12	17%	11	11%	5	16%
No Response	1	1%	1	1%	0	0%
Years in the Mental Health Field¹⁷						
Less than 5 years	23	32%	20	20%	<i>Not asked</i>	<i>Not asked</i>
5-9 years	10	14%	13	13%	<i>Not asked</i>	<i>Not asked</i>
10-14 years	12	17%	18	18%	<i>Not asked</i>	<i>Not asked</i>
15-19 years	8	11%	8	8%	<i>Not asked</i>	<i>Not asked</i>
20-24 years	5	7%	16	16%	<i>Not asked</i>	<i>Not asked</i>
25+ years	9	13%	19	19%	<i>Not asked</i>	<i>Not asked</i>
No Response	7	10%	7	7%	<i>Not asked</i>	<i>Not asked</i>
Populations Served by Participants¹⁸						
Age Groups						
Young Children: 0-5	31	43%	40	40%	<i>Not asked</i>	<i>Not asked</i>
Youth: 6-15	38	53%	54	53%	<i>Not asked</i>	<i>Not asked</i>
Young Adult: 16-25	56	78%	77	76%	<i>Not asked</i>	<i>Not asked</i>
Adult: 26-59	54	75%	77	76%	<i>Not asked</i>	<i>Not asked</i>

¹⁶ This category was added after feedback from respondents to the 2018 Community Survey.

¹⁷ This question was not included on the 2021 Community Survey.

¹⁸ This section was not included on the 2021 Community Survey.

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	Number of Participants	Percentage of Participants	Number of Respondents	Percentage of Respondents	Number of Respondents	Percentage of Respondents
Older Adult: 60-75	44	61%	60	59%	<i>Not asked</i>	<i>Not asked</i>
Older Adult: 76+	32	44%	33	33%	<i>Not asked</i>	<i>Not asked</i>
No Response	2	3%	1	1%	<i>Not asked</i>	<i>Not asked</i>
Veterans						
Work with Veterans	38	53%	52	51%	<i>Not asked</i>	<i>Not asked</i>
Do not work with Veterans	22	31%	46	46%	<i>Not asked</i>	<i>Not asked</i>
Not Sure	11	15%	1	1%	<i>Not asked</i>	<i>Not asked</i>
No Response	1	1%	2	2%	<i>Not asked</i>	<i>Not asked</i>
LGBTQ						
Work with LGBTQ Individuals	59	82%	91	90%	<i>Not asked</i>	<i>Not asked</i>
Do not work with LGBTQ Individuals	4	6%	5	5%	<i>Not asked</i>	<i>Not asked</i>
Not Sure	9	13%	4	4%	<i>Not asked</i>	<i>Not asked</i>
No Response	1	1%	1	1%	<i>Not asked</i>	<i>Not asked</i>
Total Participants/Respondents	72		101		32	